

The JUVENILE INSTRUCTOR

1866

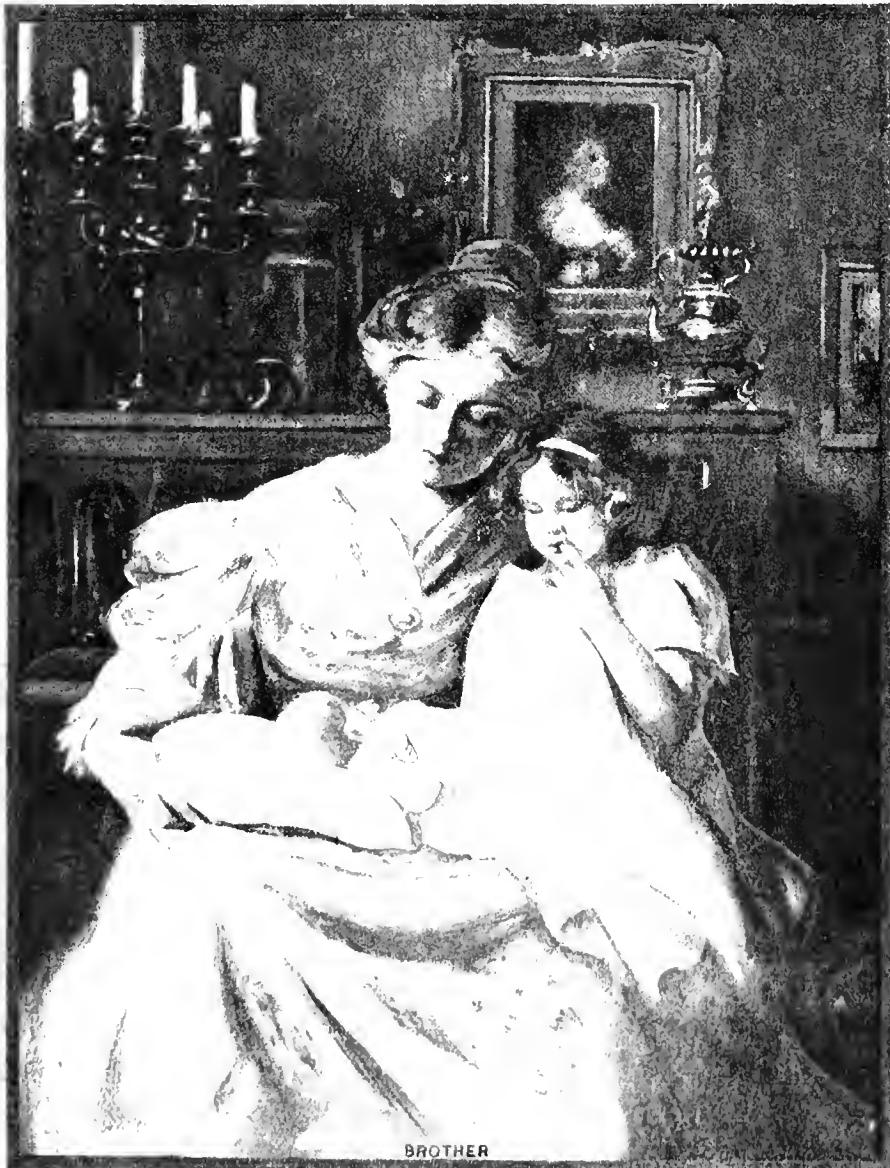
VOL. XLIX

NOVEMBER 1914

No. 11

1914

CHRISTIAN S. L. TEMPLE



BROTHER

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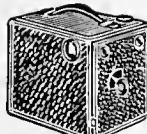
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The Juvenile Instructor

44 EAST SOUTH TEMPLE STREET, SALT LAKE CITY, UTAH



AUTUMN

Thus, Kind Heaven

Let me, too, die when Autumn holds the year,
Serene, with tender hues and bracing airs,—
And near me those I love; with no black thoughts,
Nor dread of what may come! Yea, when I die
Let me not miss from nature the cool rush
Of northern winds; let Autumn sunset skies
Be golden; let the cold, clear blue of night
Whiten with stars as now! then I shall fade
From life to life—pass on the year's full tide
Into the swell and vast of the outer sea
Beyond this narrow world.

For Autumn days

To me not melancholy are, but full
Of joy and hope, mysterious and high,
And with strange promises rife. Then it to me seems
Not failing is the year, but gathering fire
Even as the cold increases. * * *

—Richard Watson Gilder.



Painting by Albert Salzbrenner.
LATEST PORTRAIT OF PRESIDENT JOSEPH F. SMITH.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. XLIX.

NOVEMBER, 1914.

No. 11.

A Prayer for Peace.*

By President Joseph F. Smith.

I desire to read a few verses from the Bible:

"This I say then, Walk in the spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would. But if ye be led of the spirit, ye are not under the law.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the spirit is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another." (Gal. 5:16-26.)

It has been assigned to me to join with my brethren and sisters who are assembled here this evening in invocation for the peace of God to dwell in the hearts of men and to rest upon the nations of the world. It is not I

who will be the prayer-maker on this occasion. I simply voice, as I understand it, the sentiment and the desire of this vast assembly of Latter-day Saints. I therefore pray that I may be led by the spirit of meekness and of true devotion in uttering the words that may be given and that you may accept as your own words, expressing your own desires and your own petitions to God for His blessings upon His children. Let us unite in prayer:

PRAYER.

Our Heavenly Father, we thy humble children, submissive and desirous to be more submissive to thy will as we grow in knowledge and understanding in those things which make for our peace and for our well being, our happiness and salvation, both temporal and spiritual,—Father, we thy children, desire to call upon thee, the Father of our spirits and the Father of our Lord and Savior Jesus Christ, who also prayed unto thee, as He taught others to pray. Therefore, to thee, O God, we look for deliverance from the evils that are threatening the world. To thee, O Father, we appeal for the blessings of thy Holy Spirit, that leads unto all truth, that calms our soul, that gives us joy and satisfaction in our lives, that makes us to know we are thy children, and enables

*Prayer offered at the Conference of the Deseret Sunday School Union, Tabernacle, Salt Lake City, October 4, 1914.

us to realize that thou art, and that thou art the giver of every good and perfect gift, and that we receive from thy bounteous hand every blessing that we enjoy on this thine earth. We thank thee, holy Father, for the gospel of thy Son, which is thy power unto the salvation of the souls of men. We thank thee for the restoration of the holy priesthood which gives to thy children divine authority to administer in thy name, and in the name of thy beloved and only begotten Son in the flesh, and the Holy Spirit, which beareth record of the Father and the Son. We thank thee, holy Father, for the organization of thy Church in the earth, which was effected through the inspiration that thou didst give to thy servant, the boy prophet, Joseph Smith, which symbols and embodies the wisdom of God, and not the wisdom of man, nor the understanding of men; an organization which is perfect in its designs, perfect in its every part, intended to unite the people, intended to guard them against evil, intended to lead them in the way of duty, to teach them discipline and submission to the will of the inevitable—the will of God; and to make them humble and willingly obedient, and not only willingly obedient, but intelligently obedient, to the will and to the command and to the law of the Almighty. Heavenly Father, we thank thee that thou hast given us to understand that the precepts of the Gospel of thy Son lead us unto virtue, unto humility, unto forbearance and patience and love and charity and forgiveness and an earnest desire in our souls to build up, to benefit, to bless, to help in every time of need all our fellow-beings with whom we may come in contact. We thank thee for the spirit that thou hast put into our hearts which inclines us to worship thee, the only living and true God unto us, and to acknowledge thee as our Father, and to seek with all our might to become indeed thy children whom thou wilt delight to own and to

bless. Now, Heavenly Father, we pray in the name of thy beloved Son Jesus Christ, that thou wilt pour out upon all thy people, who have made covenant with thee, that spirit which will teach them to love and not to hate, which will teach them to be temperate and not unwise or imprudent, which will teach them to be kind and merciful, and which will teach them to submit to that which thou requirest at their hands. Let thy Spirit, O Father, come unto us and dwell with us in our hearts, in our homes, in our business, in our outgoing and incoming in life and in all the duties thereof. May the spirit that prompts men to love God with all their heart and mind and soul rest upon the children of men, and especially upon the household of faith; that from this organization which thou hast effected, and from the midst of the people which thou hast endowed with inspiration from on high, and with divine authority, the word of the Lord will go out unto the nations of the earth, and the spirit of peace permeate the souls of the inhabitants of the world throughout all the nations of the earth; that thy Gospel of peace may be proclaimed to every nation and to every kindred and tongue and people; that they may cease to learn war; that they may cease to contend, cease to strive against each other, cease to vie with each other in the pride of self-conceit and the vanity of assumed human greatness. Grant, Heavenly Father, that the haughty and high minded, the foolish, the wicked men of the world, who are lifted up in the pride of their hearts, may be humbled, and brought under conditions and into circumstances in which they will acknowledge that there is a power greater than that of men, and greater than that of nations, and that it is the right of God to rule in the nations of the earth as in the hearts of men.

Now, Father, without multiplying words before thee, we ask thee in the name of Jesus that thou wilt enable

us to establish ourselves on the very foundations of peace, which are the fountains of thy love, thy mercy, thy forgiveness and thy merciful kindness toward all thy children, if they will but repent. We realize, O God, that thou hast made it necessary that men shall feel their dependence, shall understand the necessity of humility and of bowing themselves before the Mighty One, the Creator of the heavens and the earth, and to acknowledge their submission before thee. Therefore we pray, Heavenly Father, that the spirit of repentance may be poured out upon the inhabitants of the earth, that the doors may be opened to thy servants to proclaim the Gospel of salvation to all the world, that every nation, kindred, tongue and people upon the face of the earth may have the privilege of hearing the true sound

of the Gospel of thy Son, which has been restored in its fulness through the instrumentality of thy servant, the Prophet Joseph Smith, and others unto whom thou hast revealed thy will in this dispensation of the fulness of times.

Now, Father, we dedicate unto thee ourselves, our efforts to do good and to seek to establish peace in our own hearts, in our own homes and with our neighbors, and with our fellow men everywhere, that we may be an example to the world, as thy Son was and is the greatest, the purest example unto all men throughout all time. These mercies, these blessings and favors we humbly ask of thee this evening, and we dedicate all and commit all into thine hands in the name of Jesus Christ, our Redeemer. Amen.

The Priesthood in the Sunday School.

Remarks by President Charles W. Penrose, at the Conference of the Deseret Sunday School Union.

I am in hearty sympathy with every movement that is being made for the strength and support and increase of the Sunday Schools. I am thankful to be a member of the Board of the Sunday School Union comprising the Sunday Schools in the Church of Jesus Christ of Latter-day Saints everywhere.

I have learned that in some of our Sunday schools, the members of the priesthood, who once attended them in large numbers, are now, in consequence of holding their classes on the Sunday morning, absenting themselves from the Sunday School services. This I deplore, and I ask our brethren who hold the priesthood, who have to attend these services on Sunday morning in the priesthood classes, if they possibly can to attend also the Sunday School services, and by their influence and presence and teachings help to support the principles that have been

advocated here this evening. The Sunday schools will be made a greater spiritual force by the presence and influence and teaching of the brethren who hold the priesthood, which God has revealed in the last days for the teaching of the principle of eternal life, of the principles of righteousness, which are the foundations of peace. I think that without the presence of the priesthood there will be less influence to promote the social good, and I also feel that the foundations of peace will be more secure and broad, upon which we can build a structure that will endure forever, by the presence of the servants of the Lord holding the priesthood in the Sunday School classes.

I know that it is rather a burden upon some of our brethren who toil all the week in various labors, to hold so many meetings on a Sunday. I will say that I do not understand that

it is obligatory, in every place, for the priesthood classes to meet on Sunday morning. They used to meet, generally, in the wards on Monday evening, and I understand they are still at liberty to do that, if they find it will bring about the greatest good. Give them more time to hold their priesthood meeting on Monday evening, and then leave the Sunday to attend their Sunday School. If they cannot attend to all these meetings on the Sunday, then it will be the duty of the bishops and authorities in the wards and stakes of Zion to regulate matters so as to bring about "the greatest good to the greatest number." No better employment can be had in the priesthood than training the young people, our boys and girls, in the knowledge of the principles of the Gospel, and in a determination and desire to be pure in heart, to be right in conduct, to be truthful always, and to love God with all their hearts, and love their neighbors as themselves. And so I appeal to my brethren who hold the priesthood not to absent them-

selves from the Sunday schools, but to lend their aid as far as they possibly can in this grand and glorious work, and the fruits of their labors shall be peace and righteousness, the glory of God and the salvation of man, and they will be training a mighty host who will, on arriving at manhood and womanhood, help to establish the kingdom of God and of His Christ, and to bring about that reign of peace spoken of by all the holy prophets.

May God bless the Sunday Schools, the leaders thereof, the superintendents, and all the officers, and all the various organizations in the wards and stakes of Zion, and may our young people be imbued with the spirit that has been prevalent here this evening and accompanying the remarks that have been made and the prayer that has been offered! and may the work of the Lord go forth to victory, until the kingdom of our God shall be fully established, and the Lord shall come, and righteousness shall prevail and peace shall be the fruits thereof. Even so. Amen.

Thanksgiving.

By *Maud Baggarley*.

Look up, my child, see the stars a-shine
Their glory and splendor are thine, all
thine—and mine!

And yet, my child, do you say:
"I thank Thee, Lord, for the stars," each
day?

And the beautiful sky, with its wonder-
ful light

Like a dream palace bright—
Do you say every night:
"We thank Thee, O Father, for light"?

And the trees, how they sway and bend!
And the dancing flowers of every hue
Color and motion God made that you,
My boy, should have joy;
Should love the land
The work of His hand.

And the sunshine and rain,
Friends of the fruitful fields of grain,
That give you life and bread.
Do you say, when you kneel by your
bed,
We thank Thee O, Father, for sun-
shine and rain,
Which gladdens the mountain and plain,
We thank Thee for sunshine and rain?

All these, and more, my child, are thine:
Yet God but asks,
That thou perform the given tasks
With joy;
That thy two hands be clean, my boy.
Thy small heart pure and true
And filled with gratitude for these
The gifts He giveth you.

The Life of the Master.

By S. S. Jones.

(CONTINUED FROM OCTOBER NUMBER.)

Oh! solemn night when Jesus was betrayed,
More solemn still the sacrifice He made;
Can human tongue portray the agony
That He endured within Gethsemane?
When taken prisoner His friends had flown;
Truly He trod the wine-press all alone.

Not tears alone but blood evinced His sorrow.
For well He knew the anguish of the morrow;
Anguish so deep in its intensity
He cried aloud, "Let this cup pass from me,"—
Recalling then the task for which He'd come
Exclaimed, "Let not My will, but Thine O God be
done!"
Alas! poor Judas had best passed away
At birth, than live to Jesus Christ betray.

Tho' Peter failed to own his Lord when pressed,
Yet he dared more in following than the rest;
When the cock crew, his glance caught Jesus' eye,
He then went out and wept most bitterly.

They took Christ to the judgment hall to wait
For Pontius Pilate to pronounce His fate.
There in the early morning, cold and grey,
They in mock royalty the Lord array;
Upon His God-like form, a faded robe they place,
And shame on shame, they spat upon His face:
Heaped on Him insult, taunts and cruel scorn,
On His pale brow, pressed down the piercing thorn;
With brutal hands, they smote Him on the cheek,
Yet like unto one dumb, He did not speak.
The thieves tho' criminals, were not berated,
Then why should He be thus humiliated!—
Oh! how could Heaven withhold its indignation
And not pour vengeance on such desecration?
For Pilate found no fault in this just man.
Then from the enraged Jews the clamor rang
Crucify! Crucify!—to us Barabbas give,
This base blasphemer is not fit to live.
Up to Golgotha's Mount (O Saints, hold back your
tears),
They led the Son of God midst shouts and jeers;
O'erburdened with His cross upon the road
Simon the Cyrenean came and bore the load;
And when the summit of the Mount was made,
Upon the ground that fated cross was laid.



CHRIST BEFORE PILATE.

Munkasey.

"They took Christ to the judgment hall to wait for Pontius Pilate to pronounce his fate.

They nailed Him down upon its rough hewn beams,
From feet and hands the life blood ran in streams;
Nor did they heed the torture or the strain
That shot through every fibre of His frame.

When they uplifted Him, oh! sickening sound,
As they let fall that cross into the ground!
There they upheld it while with earth and stone
They filled the opening till it stood alone.

Now there behold Him writhing, sighing,
Impaled 'twixt heaven and earth, and slowly dying:
His kindly glance met not one friendly eye
Among fierce enemies placed there to die;
His sainted mother was the death watch keeping.
Standing far off, among the sisters weeping:—
Yes there behold, those arms extended wide
His words, "Come unto me," exemplified.

* * *

Oh it is sad to tell, but tell we must,
For as the cruel Roman soldier thrust
His keen and glittering spear into His side,
The blood and water followed like a tide,
Drenching His loin cloth, down His sacred limbs,
It fell to earth, a sacrifice for sins.
Tho' wrack'd with pain, His heart no anger knew,
"Father forgive, they know not what they do."
Those generous words live on throughout all time
To crown His memory with a love sublime.

Oh what a contrast to the taunts and jibes
Hurl'd by unfeeling Pharisees and Scribes;
Hark! 'bove the din they hear His piercing cry,
"Eli! Eli! lama, sabachthani."
His head fell forward and thus Jesus died:
Our Lord, the Son of God was crucified.
Finished the mission unto Him assigned—
The great atonement made for all mankind.

* * *

Soon as the cruel tragedy was o'er,
His faithful friends from thence His body bore
To one named Joseph, good and true, by whom
'Twas placed with loving kindness in the tomb:
And Nicodemus gave with kingly grace
Linen and spices for His burial place.

* * * * *

Oh! woe the day, the day when Jesus died,
All nature's forces seemed as horrified;
The heavens in anger at the foul deed done
With clouds' black draperies obscured the sun,—
The firm earth shook, the Temple's veil was rent,
The elements, as if aware Christ's blood was spent,
Rained tears in torrents, and the thunder's crash
Responded to the lightning's vivid flash.



Correggio.

"On His pale brow pressed down the piercing thorn."

The multitude in terror fled away
To seek their homes in undisguised dismay ;
Jerusalem was filled with fear and fright,
Wailing disturbed the stillness of the night ;—
The sobs of women, men's despairing groans,
Were mingled with sweet Mother Mary's moans.

O proud Jerusalem! that fatal hour,
 Pronounced thy doom, and robbed thee of thy power:
 The Roman armies soon were at thy gate,
 Vain were thy cries, repentance came too late.

* * *

Next morning came, but with it no relief
 To sooth their sorrows, or assuage their grief;
 None of His faithful followers ever thought
 That one who such great miracles has wrought
 Would ever die, but live this world to own
 And build hereon His kingdom and a throne.
 These hopes were shattered, heartsick and forlorn.
 Nothing seemed left them but to grieve and mourn.
 They gathered in small groups, some here, some
 there,—
 When night's shades fell, their sole relief was prayer.

* * *

But on the third bless'd morn from out the skies
 Burst forth bright rays of hope and glad surprise:
 The grandest scene in this world's history
 Dispell'd the gloom, and solved the mystery
 When Christ, our Lord, who came on earth to save,
 Wrought His triumphant vict'ry o'er Death, Hell and
 Grave.

Prophets and wise men, seers and sages
 Had look'd to this event through all the ages;
 'Twas now accomplished without one defection,
 The glorious triumph of the resurrection.
 The word that Christ had risen quickly spread,
 Cheering the hearts of those who mourned Him dead:
 In haste the brethren went with hurrying feet
 To tell the joyful news from street to street.
 The weaver let his flying shuttle rest,
 Folded his arms in silence 'cross his breast.—
 Turned from his loom and gazed upon the floor
 While wife and child stood at the inner door:
 Then in a voice of wonderment he said;
 "You say the Master's risen from the dead!
 Did we not see Him nailed to that cross beam and post:
 Did we not hear His cry as He gave up the Ghost?
 Was He not swath'd in linen, and then laid
 Within the tomb and sealed—that Joseph made?
 Tell me, O tell, how can such wonders be?
 "As it was told to us, so we tell thee."
 Those who informed us these events took place,
 The truth was register'd upon their face:
 'Twas Mary Magdalene at break of dawn,
 Who went unto the sepulcher to mourn.
 On her approach she saw to her dismay
 The stone that closed the tomb was rolled away,
 And looking in, her heart with grief was torn
 To find the body of her Lord was gone:



CHRIST BEARING HIS CROSS.

Hoffmann.

"Up to Golgotha's Mount (O Saints, hold back your tears)
They led the Son of God, mid'st shouts and jeers."

Turning, there stood the gardener, she thought,
And pleading piteously of Him besought
To give her aid, for she felt so forsaken,
And tell her where His body had been taken.

The person thus addressed pronounced her name ;
She knew the voice, 'twas Jesus still the same :—
His sacred presence banished all her fears,
Filling her heart with love, her eyes with grateful tears.
She would embrace Him, but He bade her go,
Saying, "Tell my brethren, and have them know
That I am risen and you've talked with Me ;
I go before them into Galilee."

Mary in haste to Peter took the word
And told him she had seen the risen Lord
When he and John ran straightway to behold,
And found the opened tomb as they'd been told.

* * *

During this time, believers filled the street,—
At Seth, the weaver's, they were wont to meet ;
Altho the Savior sought to make it plain
That He'd be put to death, then rise again,
None of His friends or followers, no not one
Believed it till the cruel deed was done.
When it occurred it caused such consternation
Methinks I hear the following conversation :—
"Praise God," cried Bartimeus, who once was blind.
"Not only in our sight but in our mind
Have we been lacking : did we not hear Him say
That He would die and rise on the third day ?
Johanna raised her thin arms o'er her head,
Her eyes bedimmed with tears, in fervor said :
"Do not the sacred scriptures make it plain
The Lamb of God should die and rise again ?"

It seems I hear the Roman guard march down
Bidding them all disperse, with curse and frown ;
But some still lingered in the weaver's room
And there with earnestness the theme resume.

Said Jude, "A rumor is around today,
That His disciples stole His corpse away
While those whom Pilate set safe watch to keep
From toil and over-service fell asleep."

Then spoke shrewd Titus, "That seems strange to me.
For those same guards are now at liberty :
Soldiers who sleep on watch to them assigned
Meet death, or in some prison are confined."
"All these are idle tales," bold Thaddeus said,
"Tis evident these soldiers have been paid
To falsify : at first they each did own
An Angel came and roll'd aside the stone,
Whose face like lightning, and whose robes so white,

That they betook themselves in haste to flight."
 And thus they spoke with joy, though some still
 doubted,
 But hope and faith prevailed, and doubt was routed.
 * * *

As the bright sun at noon outshines the dawn,
 So did the blessed resurrection morn
 Brighten the hopes and make faint hearts revive.
 As proof increased that Jesus was alive.
 Nor did our blessed Savior rise alone,
 The graves of many Saints were open thrown,
 And peering to their friends, were seen of them
 Within the city of Jerusalem;
 But let it be within remembrance kept
 Christ was the first-fruits of all those who slept.

(TO BE CONTINUED.)

Little Children.

Take heed ye despise not the little ones dear,
 For in heaven their angels do always behold
 The face of My Father, said Jesus, when here
 He taught His disciples and people of old.

O suffer the children to come unto Me,
 Forbidding them not, was the Savior's dear call.
 He took and He blessed, as He held on His knee,
 The children they brought Him, enfolding them all.

And Christ, when He here all the little ones blessed,
 He found midst the Nephites on this western land,
 He held and enfolded them each to His breast,
 And prayed, as in turn they were brought to His hand.

He looked on those children, He'd place there apart—
 As compassion He showed, e'en the depth of His love;
 And the heavens were opened as He prayed from His heart,
 And angels descended from mansions above.

He wept! Then He said: "Your dear children behold!"
 And looking, they saw them encircled by fire,
 And angels were ministering to them, we're told,
 All shining in light, like a heavenly choir.

O let us here nurture and most highly prize
 The little ones sent, whose atonement Christ wrought;
 All thanking Him ever for gifts good and wise,
 And loving them with Him, then happy our lot.

—F. E. Barker.

The Making of a "Mormon."

By *William A. Morton.*

CHAPTER I.

A MEETING IN THE MARKET PLACE.

It was a Saturday afternoon in August. Two young missionaries, Elders Smith and Harding, sat in the study-room of their lodge reading the letters they had penned to their parents and sweethearts, whom they had left in the fair vales of Utah a little over a year before. Opening his journal, Elder Smith took from between the leaves a tiny flower, a sweet Forget-me-not, which he had found by the wayside, and placed it in one of the letters. Then he walked over to the window and stood for a short time watching the crowds of humanity passing to and fro.

The little cuckoo clock announcing the hour of five turned his thoughts back into the room. He went to the table, and taking from the drawer a small bundle of tracts began stamping them with the name of the hall in which the Saints held their meetings and the hours of devotional service. He little dreamed at that time of the wonderful mission which one of those simple leaflets would perform.

"Have you thought of a place at which to hold our meeting this evening?" asked his companion.

"No," he replied; "we will seek the guidance of the Lord in this matter." And then he began to sing in a soft, sweet, clear voice:

"I'll go where you want me to go, dear Lord,

Over mountain, or plain, or sea:
I'll say what you want me to say, dear Lord;

I'll be what you want me to be."

A few minutes later Mrs. Thompson, the kind, motherly landlady, entered the room, carrying a tray on which was spread the missionaries' evening meal. With thankful hearts the elders partook of the humble fare,

and when the table was cleared they knelt down and invoked the blessing of the Lord upon the labors they were going to perform that evening. Then, donning their silk hats and frock coats, they went forth to proclaim the glorious principles of the everlasting Gospel.

On reaching the street, Elder Smith turned to his companion and said, "I feel a little nervous this evening. I have a premonition that we are going to encounter opposition."

"As if that were a strange thing. But why should we fear? Greater is He that is for us than he that is against us. Have you decided where to hold the meeting?" asked Elder Harding.

"I feel impressed to go to the market place," was the reply, and in that direction the young men turned their steps.

It was a beautiful evening. The streets were filled with people, dressed in their best attire. There were young men and maidens strolling leisurely along, arm in arm, all apparently light-hearted and happy. It was at this moment that the thoughts of Elder Smith flew back to home and the dear ones there. He thought of the pleasant Saturday afternoons he had spent with his companion on the baseball and football fields, and of the still more pleasant evenings he had spent in the company of one of the fair daughters of Zion, the one to whom he had sent the little flower, the dark-brown eyed, rosy-cheeked Sunday School chorister, Miss Lenabell Graham.

On reaching the market place the elders opened their hymn books and began to sing:

"In ancient times a man of God
Came preaching in the wilderness."

The hymn was new to the passing throng, and many stopped to listen.

Prayer was offered by Elder Smith, and after another hymn had been sung, Elder Harding stepped forward and began to address the people. He discoursed for a short time on the first principles and ordinances of the Gospel—faith, in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the imparting of the Holy Ghost. He quoted much scripture in support of the doctrine, and was pleased to see a number of people in the crowd nod their heads in approval of what he said.

He was followed by Elder Smith, who bore testimony to the truth of the doctrine advocated by his companion. Elder Smith then spoke on Divine authority, proving from the Scriptures that it is necessary for a man to possess authority from God, to preach the Gospel and administer in the ordinances thereof. He cited instances in holy writ showing how certain men had incurred the displeasure of the Almighty by usurping authority and presuming to officiate in sacred ordinances without having first received the appointment of Heaven.

He next told of the restoration of the Gospel, of the coming forth of the Book of Mormon, and of the reestablishing of the true Church of Christ on the earth in this dispensation, through the instrumentality of the Prophet Joseph Smith.

As soon as he had ceased speaking, a man, pale and agitated, stepped forward, and was about to address the people when Elder Smith respectfully requested him to refrain from speaking until the service had been brought to a close in the proper manner—by the singing of a hymn and the pronouncing of the benediction.

The man, who was a local preacher, stepped back to his place. The word "Amen" had barely escaped the lips of Elder Harding when the voice of the local preacher was heard denouncing the testimony of Elder Smith with respect to the Latter-day Prophet.

Just then a large, well-built man, considerably under the influence of liquor, pushed his way through the crowd, and going up to Elder Smith, put his hand on his shoulder and said, "Don't be afraid, young fellow, I'll see that you get fair play."

The crowd gathered closer about the missionaries and their opponent. Pointing to Elder Smith, the preacher said, "This fellow has stood here this evening and told a number of as diabolical falsehoods as ever came out of the mouth of mortal man. One of them is that God the Father and Jesus Christ His Son appeared to Joseph Smith."

At this point a wag interrupted the speaker by saying, "Well, couldn't they appear to Joseph Smith if they wanted to?"

This brought forth a hearty laugh from the crowd, much to the discomfiture of the anti-Mormon. The latter proceeded: "The next falsehood he uttered was when he told us about the Book of Mormon, which he says is a record of the ancient inhabitants of America, and which he informed us was brought to light by the ministrations of an angel and translated by the gift and power of God. But where are the plates from which this record was translated? Can they be seen today? No, they can not. Smith's story is that after he had finished the work of translating, the angel called for the plates, took them away, and they have not been seen since."

"Well," said the wag, "that's not a strange thing. Christ went to heaven over eighteen hundred years ago, and He hasn't been seen since."

The crowd laughed louder than before.

The preacher continued: "One of the best things for 'Mormonism,' but one of the worst for Christianity, was the martyrdom of Joseph Smith. Smith was murdered in Carthage jail."

"And Jesus Christ was crucified on Calvary," retorted the wit.

The missionaries' opponent then turned his attention to water baptism.



W. W. Denslow
"One of the leaflets fell into the hands of a young man named Norman Drew."

"This disciple of Brigham Young," he said, pointing to Elder Harding, "has told us that if we are not baptized in water for the remission of our sins, and that, too, by a 'Mormon' holding priestly authority, we cannot enter into the kingdom of God. That is another falsehood, for I know hundreds of good men who died without having received this baptism, and they are in the kingdom of God today."

He stopped speaking. Elder Smith turned to him and asked, "Do you desire to say anything more?"

"Not at present," was the answer.

The young missionary then began to speak in his own defense. He told of his leaving home, of the trial it was to him to tear himself away from his loved ones; of the splendid situation

he had sacrificed; of his year's labors as a missionary, for which he had not received so much as a farthing. "Do you think, my friends," he asked, "that I would make all these sacrifices just for the privilege of coming here to tell you falsehoods? No, the thought is too absurd for you to entertain. You may not believe the things I have told you, but you must at least give me credit for being sincere in my belief of them. My opponent," he continued, "has been endeavoring to make you believe that my companion taught you false doctrine when he said that a man had to be baptized in water before he could enter into the kingdom of God. My friends, that is not our doctrine. It is the teaching of Jesus Christ, and He is responsible for it. Permit me

to read to you His words, spoken to Nicodemus."

Elder Smith opened his Bible, and turning to the third chapter of John's Gospel read as follows: "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Now, this man says that a man has no need of such birth. Which of the two do you believe?"

"Well done, young fellow," cried a voice from the crowd. "You caught him that time. Why, the preacher doesn't believe his own Bible."

Continuing, the missionary said, "My friend here has told you that there has been no revelation from heaven since the days of the Apostles; that the Bible contains the last revelation of God to man. Yet in the same breath he told you of hundreds of good men he knew who have died and who are in the kingdom of God today without having been baptized. I am sure you would all like to know how the gentleman got his information, if there has been no latter-day revelation. Would you be kind enough to tell us, sir?"

For an answer his opponent turned and made his way quickly out of the crowd.

The missionaries began to distribute Gospel tracts among the people. One of the leaflets fell into the hands of a young man named Norman Drew, the son of a well-to-do farmer residing about two miles from the city, and the mission it performed will be told in succeeding chapters.

CHAPTER II.

A GOSPEL TRACT ON ITS MISSION.

The Drew family consisted of four members—Mr. and Mrs. Drew, their daughter Jessie, and their son Norman. Jessie had just celebrated her twenty-third birthday and Norman was fast approaching his twenty-first. They were thrifty, industrious people, and held in high esteem in the community. They were staunch Presbyterians,

especially the father, who held the office of deacon, and was a strong, financial support to the church.

Mr. and Mrs. Drew and their daughter were sitting in the cosy parlor of their home. Mr. Drew was scanning the pages of the weekly newspaper, his good wife sat dozing in a large rocker, while Jessie was busily employed reviewing her Sunday School lesson.

The door opened and Norman entered. Drawing a chair up to the table, he sat down, and, taking the "Mormon" tract from his pocket, began to tell of what he had heard at the meeting in the market place. When he had finished, his father shook his head, saying, "Those wicked people! I have heard of so much evil they have done that it is surprising they have not been expelled from the country."

"Well, father," said Norman, "if all who do wickedly were expelled from the country there would be few men left."

To this remark Mr. Drew made no answer, but bidding his son and daughter good night, got up and left the room.

Mrs. Drew sat a few minutes longer. "I remember when I was a girl," she said, "one of our neighbor's daughters, about the same age as myself, joined the 'Mormon' Church and the following year went to Utah. She wrote to us occasionally, but never expressed the least regret over what she had done. About two years later she sent for her mother and sister, which seemed to give confirmation to the good reports she had sent us concerning Utah and the 'Mormons.'"

"I don't know anything about the 'Mormons,'" said Norman, "but even if they are as bad as they are reported to be, they are no worse than some we know."

Mrs. Drew arose, and kissed her son and daughter good night.

Norman picked up the newspaper his father had laid down, and Jessie, putting aside her lesson-books, began to read the "Mormon" tract her brother



"Sitting down one afternoon beside her mother, she read from the leaflet."

W.H. Gummer 1924.

had at her request handed to her.

For fully an hour after her brother had left the room Jessie sat meditating upon the doctrine set forth in the leaflet, and as she arose to go to her bedroom the words of the Apostle Paul flashed across her mind, "Prove all things; hold fast that which is good."

Several times the next week, Jessie took up the "Mormon" tract her brother had brought home and carefully perused its pages. A certain part of it had deeply impressed her. It was the doctrine of the pre-existence of spirits. This was a new thought to her; she had never heard anyone speak on the subject. Sitting down one afternoon beside her mother, she read from the leaflet, as follows:

"In the heavens are parents single?
No, the thought makes reason stare;
Truth is reason, truth eternal
Tells me I've a mother there."

"What is the meaning of that, mother?" she asked.

Mrs. Drew shook her head. "I am sorry, my daughter," she said, "that I cannot enlighten you. I have no key with which to unlock such a mystery." Then pausing for a moment in her sewing she looked into the sweet, pure, handsome, face of her daughter, and said, "Jessie, there are many things which we do not understand now, but 'God is His own interpreter,' and sometime, perhaps, He will make them plain to us."

"Well, mother," said Jessie, "I wish He would make this mystery plain to me. However, I have made up my mind to go to the 'Mormon' meeting next Sunday, and if I get an opportunity I will ask the preacher to explain it."

"But your father may object to you going, dear," said her mother. "Why don't you ask our own minister to explain it?"

"To tell you the truth, mother, I don't like Mr. Livingston. I do not believe he is in the ministry because of his love for the work, but for the easy

life and the good salary. Why did he leave Blackmore? He said he had received a call from the Lord! I don't believe it. He left because we offered him a larger salary. Had the Lord called him to go to a smaller parish, with a smaller salary, I don't believe he would have heard Him. I shall never forget the first sermon he preached in our church. It led me to believe that he is a hireling. You remember him telling us about the two members of our church committee who visited his church one Sunday morning. He did not know who they were nor the purpose for which they had come. Had he known, he would have prepared a better sermon. When I heard that I said to myself, 'Yes, and if some other church were to offer you a larger salary, you would quickly leave us, too.' I believe he is one of those referred to by the prophet when he said, 'Their preachers preach for hire and divine for money.'"

"Jessie dear," said her mother, "I am surprised at hearing you talk like that. Your father thinks a great deal of Mr. Livingston. I heard him say only last week that he is one of the best ministers we have ever had."

"Well, mother," said Jessie, "to me his words are as sounding brass and a tinkling cymbal."

Glancing up at the clock, Jessie saw that it was time for her to repair to the kitchen, to look after the evening meal, so folding the tract and putting it in the pocket of her apron, she went to her work, still wondering what the author meant by parents in heaven.

About eight o'clock that evening a tall, handsome young man, who had just celebrated his twenty-second birthday, called at the Drew home. He was Ernest McDonald, the son of a prosperous merchant residing in D——. He had been paying his attentions to Miss Drew for a couple of years, and had hinted to Jessie a short time before that ere another year had passed he hoped she would bear his name.

Ernest McDonald was Jessie's first and only sweetheart. She had met him at a church sociable, and ever since that time he had been paying tri-weekly visits to Woodbine Villa, as the Drew home was called. He was a young man of good character, strictly temperate, and a non-smoker. On reaching his majority his father had assigned him an interest in his business, and young McDonald was making good.

As Jessie and her lover sat in the parlor that evening their conversation drifted into a rather serious vein. They had been talking on religious subjects for a short time when Jessie asked Mr. McDonald if he had ever heard of the "Mormons."

"All that I ever want to hear of them," was the rather curt reply. "They are an American sect, founded by an impostor, Jose Smith."

"But how do you know Smith was an impostor, Ernest?" Jessie asked.

"How do I know? Why, I have read volumes written against him."

"Against him," repeated Jessie. "And what have you read for him?"

"Nothing, absolutely nothing; it would be a waste of time."

"That seems rather unfair, Ernest," said Jessie. "You would not like to be treated that way. If charges were preferred against you in a court of justice, what would you think of the judge if when your lawyer arose to defend you, his worship should say, 'I don't want to hear any evidence whatever in behalf of the defendant; it would be a waste of time.'"

Young McDonald evaded the question by asking Jessie if she would like to read a history of the "Mormons" written by one of their number.

She said she would.

"Meet me at the library, Monday afternoon, at 4 o'clock, and I will get it for you. Tom Sexton and I are going to London Sunday," he added, "to hear two celebrated divines from America."

"And I, too, am going to hear some preachers from America," said Jessie.

"You are?"

"Yes."

"Who are they?"

"'Mormon' missionaries."

"Good heavens, girl! have you lost your reason?"

"No, Ernest, it is you who has lost your reason," she said, jokingly; "for did you not tell me a few moments ago that you would not read anything written in defense of the 'Mormons'?"

"You are not going alone?"

"Oh, dear no, Norman is going with me."

"But what are you going to the 'Mormon' meeting for?"

"For three things—a change; to see and hear for myself; and to try to get a mystery solved."

"Don't you think Mr. Livingston could solve your mystery? It isn't customary for people to gather grapes from thorns, or figs from thistles."

"And especially Scotch thistles," said Jessie, teasingly, for the McDonalds were Scotch.

(TO BE CONTINUED.)

Praise.

Praise is of no use as a mainspring. Power lies outside of it, and entirely independent of it, in all truly valuable lives. Tennyson, the poet, was also the practical man when he remarked,

"I think it is wisest in a man to do his work in the world as quietly and as well as he can, without much heeding praise or dispraise."—Selected.



Sunday School for Newsboys.

Some time ago the Utah Stake Sunday School Board took up a labor with the newsboys of Provo for the purpose of getting them into the Sunday School work. The train on which the papers arrive from Salt Lake reaches Provo about 9:30, which means that the forty boys engaged in selling and distributing papers cannot attend Sunday School. It occurred to us that we could hold an early session for these boys—from 8:30 to 9:15, so we arranged with the Bishop of the Sixth ward to allow us to hold a school in that ward house, which is but three blocks from the station. We secured a list of the newsboys and the first morning we held a class, there were 32 in attendance. We now have 35

enrolled and have an average attendance of from 25 to 30.

The business people of Provo are back of the movement. The Startup Candy company invited the boys to their parlors and entertained them with refreshments. This has given considerable encouragement to the movement and we feel that a great work is being done in the way of benefiting these young boys who have been deprived of the attendance at Sunday School in the past. C. R. Johnson, Hermese Peterson, and Mamie Huish have been in charge of the class. A great deal of credit is due these people for the splendid results they have obtained.—*I. A. Smoot, Supt. Utah Stake Sunday Schools.*

The Thankful Heart.

We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of Time.
We thank Thee, O Father, for days yet to be—
For hopes that our future will call us to Thee.
Let all our eternity form, through Thy love,
One Thanksgiving Day in the mansions above. —Selected.



Sunday School Workers, Nottingham Conference, England.

Everyone in this group is a Sunday School worker in one of the branches in the Nottingham Conference. Of about ten branches, seven have organized schools, the three without them not having sufficient members, but with the efficient work being done by the Elders, and the co-operation of the Saints, these smaller branches will soon have Sabbath Schools, to which the children and older people can go on Sundays, and receive the regular instructions given in our other branches. Our schools here are making good use of the *JUVENILE INSTRUCTOR*, and where possible, are being conducted according to the *INSTRUCTOR*. Though here in the mission field we are hand-

capped on account of numbers in the schools, we are doing the best we can. We follow the same mode of conducting them as is done in Zion. Lessons are not the same, classes are so many, and officers and teachers fewer, but the Saints send their children and they are learning while yet in their youth, the Gospel principles which mean all to a Latter-day Saint.

The change we get each month in *Sacrament Gem* and *Memory Gem* is an idea which is favored here very much. Practically every member of a school knows each of them every month, and that is not all, they know what they mean.—Alvin B. White, Hucknall, England.

Editorial Thoughts.

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SALT LAKE CITY, NOVEMBER, 1914

The Sunday School as a Spiritual Force.

The presence here tonight of this audience of ten thousand Sunday School workers and friends is but one

*Remarks by First Assistant General Superintendent Elder David O. McKay, at the Conference of the Deseret Sunday School Union, at the Tabernacle, Salt Lake City, October 4, 1914.

manifestation to me of the spiritual force of the Sunday School.

"Spiritual," in the sense in which the committee uses it here, is opposed to that which is external—not in its sense of being against the carnal or the sensual, but more to emphasize the need of having spirituality manifested in the various exercises of the Sabbath School. In other words, I take it that the committee has in mind this: that no matter how ideal the organization of the Sunday School, or how ideal the exercises or class work may be they are not *ends* in themselves; and the purpose of the Sunday School is not attained when we work to make the school ideal though it may be, merely an end in itself. In other words, it is possible to have one hundred per cent in punctuality, one hundred per cent in order, and possibly to have interesting class recitations, and yet not have the spiritual Sunday School for which the Sunday School Union stands. It is possible to have a *spirited* Sunday School, and yet not have a *spiritual* one. If the Sunday School were not a spiritual force, it would have no place in the Church organization. The purpose of the Sunday School is to teach religion. A nation's prosperity may depend upon its commerce and its trade, upon its skilled artisans and its specialists; but a nation's very life and its perpetuity depend upon the possession of men whose actions are prompted by the ideals of true religion.

It has been wisely and truthfully said that "By living according to the rules of religion a man becomes the wisest, the best and the happiest creature that he is capable of being.

Honesty, industry, the employing of time well, a constant sobriety and undefiled purity, are the best preservatives, too, of life and health; so that, take man as an individual, religion is his guard, his perfection, his beauty and his glory."

The Sunday School as a spiritual force develops true religion in the heart of the child. It teaches him, in the words of the Prophet Joseph, to understand and to know how to worship and to know what to worship, that he may come unto the Father in Christ's name and receive of His fulness.

In order that the Sunday School may perform this noble work, it is necessary, first, that the ideals of true religion be found deeply rooted in every exercise and phase of Sunday School work. Its force, spiritual force, is manifest, first, in the exercises of the school. There are some who are not wholly in sympathy with the Sunday School discipline and the little details emphasized by good disciplinarian Sunday School superintendents, who rather criticise the form, the method, and look to that as the end. But I wish to emphasize here tonight, before this magnificent audience, that there is not an exercise in all the Sunday School work which has not back of it a spiritual significance, and that spiritual significance the superintendents and teachers must ascertain and develop. The Sunday School as an organization is no more complete, in its ideal organization, without this life-giving spirituality than the house of God, the temple, that is only a few rods from here, would be complete if it stood there merely as a work of architecture. That house is built, magnificent as it is, for a higher and nobler purpose than to attract the gaze of the curious or to bring about the admiration of those who love beauty. It is the *purpose* of the house of God, that makes it sacred. And so in this vast Sunday School organization. Take for example the little simple rule or method

of having perfect order in the Sunday School, an example, by the way, that we can follow with profit in our Tabernacle gatherings: what is the purpose of order in the Sunday School? Why, to teach some of the greatest lessons of true religion. First, there is the lesson of self-control, self-mastery. Is not that the great spiritual lesson which Christ gave us when He left the banks of the river Jordan and went up into the wilderness and fasted forty days, tempted of the devil in all things; "like as we," yet Master. Divinity asserted itself, and his tempter crouched and begged, and finally vanished from his presence. This great lesson of resisting impulses and of getting self-control is introduced into the child-world when he is asked to contain himself. Not alone that lesson, but there is the lesson of *consideration for the rights of others*. The child should understand that he has no right to interfere with the rights of another, or with the privilege of another. In maintaining order the child is giving deference to the rights of others. Is there not in this some of the element of service which Christ exemplified upon the cross, giving His life for the good of humanity, for their salvation? Then again, there is the lesson, *reverence for the house of God*, godliness. In substance, the children say, this is the Lord's house; let us show by our control, let us show by our order, that this is His house and we respect and revere Him.

So in marching, so in music, so in singing practice; and if time permitted I could review each exercise given in the Sunday School, in which there is rooted the spiritual force that is tending to develop the character of the children to lead them to the knowledge of their Creator and aiding them to get control of themselves in practicing true religion.

But greater than the exercises in the school, is the influence, the spiritual force of the teacher. Ah, here is the force. I wish we had teachers every one of whom could exercise the

spiritual force upon the child that would implant in his heart a love for God that would remain forever. Teachers can do it. There are hundreds and thousands, perhaps, in this audience tonight who now can look through the vista of memory and see some faithful man, some true woman, who has influenced their lives. It is that spirituality, with the personality of the teacher, the spiritual essence, the spiritual force, that came from the sincerity of the teacher that awakened in you the desire to do good, the determination to accomplish. We have them everywhere, faithful superintendents, officers and teachers, 20,000 of them, a mighty force in working for the uplift and betterment of the 150,000 men and women, boys and girls in the Sunday Schools. Let me cite an instance of what I mean.

Last Friday I attended the funeral services of one of our superintendents. That man, a few years ago, had to battle with the weaknesses of the flesh to overcome appetites that were enslaving him. But he did overcome them. That was the first lesson which he gave to the boys and girls who knew him, during his twelve years of service. Part of this time he labored under difficulties as to his health, and later was stricken down with paralysis, but he recovered through the blessings of God, and came back to his service with a determination to go on with his work. Union meeting day came, which meant for him and his associates a fourteen-mile drive. He urged his officers and teachers to go; and as on all other occasions he was ready to lead them. Feeling somewhat better he thought he could make the trip. The officers and teachers started on this fourteen-mile drive. Then he hitched to his one-horse buggy, and went down. When his name was called in the Union meeting, there was no answer. The first time absent without an excuse. Called again, no answer, no explanation. After the Union

meeting closed, the brethren went back to where the teams were, and found the superintendent too weak to get out of his buggy. Well, we might say that he was unwise, physically he was not able, and ought not to have done it. That is not the point. His devotion, his service, his determination to do all he could to make better his officers and teachers mark the spiritual force contributed by him to the cause he loved. The effect of his devotion upon the boys and girls was greatly manifested when those several hundred boys and girls led the cortege from his home to the meeting where the services were being held.

There are 20,000 men and women who are exerting that spiritual force upon the men and women and the young people throughout this Church.

Another force: The lessons themselves, the centre of which, around which all the work centres, is Christ, the Redeemer of the world. No other name given under heaven whereby mankind may be saved. That truth emphasizing the power of the redemption, His personality, His relation to God, His Father, and the fact that they have revealed themselves in this dispensation, constitute the secret of the spiritual force in all the Sunday School teaching.

Much more might be said in regard to this theme, which is only begun.

God help us to be true to the spirituality in the Gospel of the Lord Jesus Christ, using every means to lead the child to know his Father, to overcome the weaknesses and temptations of the world, to be true and clean, and thus to be an honor, not only to his parents and to the Sunday School, but to the Church of which he is a member, the nation in which he lives and all the world, that eventually he may go back into the presence of that God, his Father, from whom emanates all the spirituality and love in this world, is my prayer, and I ask it in the name of Jesus Christ. Amen.



Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

SACRAMENT GEM FOR DECEMBER.

(Deseret Song Book No. 115.)

In memory of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our head.

CONCERT RECITATION FOR DECEMBER.

(Matthew 22:37-40.)

Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

Get the Light of the Lord on Your Work.

Some years ago a recommendation was made by the General Board to the Sunday Schools of the Church that a short, preliminary officers and teachers' prayer meeting be held each Sunday prior to the commencement of school. This recommendation was promptly adopted and acted upon by many schools, and it is gratifying to know that there are very few schools in the Church today in which this custom is not observed. Many testimonies have been borne by Sunday School workers concerning the spiritual help and encouragement they have received through these prayer meetings. In drawing near to the Lord, they found that He drew near to them, and that their work was made lighter and more enjoyable through the assistance He imparted in answer to their humble, earnest prayers.

The following experience of a Sunday School worker will, we believe, be appreciated by the officers and teachers of the Sunday Schools. Our friend says: "About twenty-three years ago I was employed

in an office in Salt Lake City. One morning I was handed a piece of work which was entirely new to me. I had never seen anything like it before. I studied it carefully, but the more I studied it the more difficult it seemed to become. I took it to the foreman and asked him how I should start on the work. He looked at it for some time. Then he handed it back to me, saying, 'Go and do the best you can with it; you know just as much about it as I do.'

"I decided to lay the work before the Lord and ask for His divine assistance. For this purpose I retired to an anteroom, where I offered up a fervent prayer to God, a prayer that He would enlighten my mind so that I might be able to perform the difficult task. When I returned to the workshop and looked at the work again a ray of light seemed to rest upon it and I saw at a glance how to commence and how to finish it. I executed the work in a remarkably short period of time, and to the satisfaction of my employers. I do not remember ever performing a work in which I found more joy and satisfaction, and the reason was, I believe, because the light of the Lord was on it."

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.

Sunday, December 6th.

Lesson 44. Calendar Subject—The Celebration of Christmas and New Year's Day.

These two holidays and the week intervening should be the very crown of the home entertainments of the year. A home entertainment is not alone valuable for the significance that has come to attach to the holiday occasion itself, but, too, for the interest which can be aroused in the minds of the various members of the family in preparing for the event. It is not too soon to begin at the beginning of the month to make plans. For family discussion such matters as the decorations for Christmas, whether or not to have a tree, children's parties during the week and others of a similar nature which will suggest themselves, will arouse and maintain interest without difficulty. There is a great wealth of literature both prose and poetry which can be used for December evenings, all bearing directly on the holiday occasion and its significance. Similar work and preparation is going on in the schools during December and a fine feeling of co-operation can be worked up if parents are alive to their opportunities.

The following poems are suggestive: Christmas Treasures (Eugene Field).

There's a Song in the Air (J. G. Holland).

Merry Christmas (Louisa M. Alcott).

The Old English Christmas (Selected from Marmion).

There are many splendid picture studies suitable for this occasion and since good prints are comparatively cheap there is little reason why some of the following should not be in every home:

Madonna of the Chair (Raphael).

Sistine Madonna (Raphael).

The Annunciation (Hoffman).

St. Anthony at Padua (Murillo).

Arrival of the Shepherds (Lerolle).

Worship of the Wise Men (Hoffman).

The Nativity (Hoffman).

Sunday, December 13th. and Sunday, December 20th.

Lessons 45 and 46.

Last month we discussed the subject of work in its relation to education and child development in order that there should be no misapprehension as to the value of play and recreation, and now for

the present month, for fear that parents may feel that organized and supervised play will take children away from the home and that as a consequence the Spirit of the Home will suffer, we present an address by Joseph Lee, the President of the Playground and Recreation Association of America, on the subject of "Play for Home," delivered at the Seventeenth Child-Welfare Conference, National Congress of Mothers, and published in the Child-Welfare Magazine.

This address which Mr. Lee has graciously said he is very glad to have used in this manner, will furnish ample subject matter for this month's discussions and makes a very fitting closing chapter of the year's work on The Spirit of the Home.

PLAY FOR HOME.

By Joseph Lee.

The greatest present menace to civilization is the weakening of the family relation. The home, the oldest of our institutions, the one dearest to your instincts and deepest in our blood, the one which we can least do without, has already lost many of its functions. It is no longer consciously either a religious or a governmental institution. The father has long ceased to be either priest or law-giver—or if the latter function survives it is in attenuated form. The home is no longer the industrial unit. The boy has ceased to help his father in his work or to learn his own trade from him. The girl learns less housekeeping from her mother than formerly because there is less housekeeping to be done. In most cases indeed there is no house to keep.

I. THE HOME NEEDS PLAY.

1. Every Institution Needs to Be Expressed in Play.

If the playground is to contribute to the depletion of family life it will do us a great injury. It also meets a great opportunity. The playground like the school may take children away from the homes or may send them to it. It can indeed do more to build up home life than any other cause. Every institution needs to express itself in play and can reach its best estate only with the aid of such expression. It must somehow find expression for that surplus of life and

meaning that has not yet been rendered into prose. It must be not only conscientious but exuberant; it must be celebrated in song and festival, idealized in verse and architecture. It must give forth a visible aura of those ideals that shall light it on toward further service. No city, state, club, school, or church has reached its full life until it has been sung, danced, painted, satirized; until it has laughed as well as wept, has had its great games, its carnival, its lyric utterance.

2. *Play is the Function for Which the Home Exists.*

In the case of the home it happens that play is a part of an institution's peculiar and necessary work. Indeed it is for the sake of play that the home has been evolved. When the home ceases to be a place for the child to play the reason for its existence will disappear.

II. THE PLAYGROUND HAS NOT HURT THE HOME THUS FAR.

Thus far I think we can fairly claim that the playground has not upon the whole detracted from family life. It has been a result, not a cause, of the lessened importance of the home as a place to play. For very many children, when the modern playground appeared upon the scene, the pasture and the wood lot had long since been sold. The brook had dried up and the climbing tree had been chopped down. The barn, even the woodshed, had disappeared. For many there was not an attic to explore, hardly a nursery worthy of the name. Family life, at an irreducible minimum, had been packed into the modern flat or handbox, in which noise is prohibited and joyous thumping on the floor would bring down the house. The playground found the little waif sitting outside on the curb-stone, dodging the policeman in the alley, or even locked up by him at night; and it opened the sand garden and the ball field and took him in. For many families play had already been squeezed out of the home by the lateral pressure of population—indeed the child himself had been eliminated, through a sound recognition on the part of janitors and real estate men that children and play are in truth synonymous—and life for many people had in consequence been rendered flat indeed, before the playground came along.

The squeezing of the child out of the home onto the playground is not necessarily an evil. Rightly handled, the situation will be productive of much good.

The playground, thus necessitated, has proved in many respects an improvement upon earlier and more idyllic conditions. It does some things better than the home could ever have done them. And it is certain to improve still more. We do not indeed need to argue that the playground has its place. But it must not for that reason be allowed to crowd out the home. There is plenty of playing to be done. There are more active hours in the child's life than home and school and playground all together are as yet nearly able to fill.

III. THE CHILD NEEDS THE HOME TO PLAY IN.

As the home needs the child to play in it, so the child needs the home to play in. Home play is as necessary to the one as to the other. In the first place the home is where he is. During those first years in which play is the whole of his active life it is the place in which his time is passed. Also it is the place where *she* lives—his playmate, more than half his world; for as Froebel taught us, the life of a child during the first year or two is in the mother-play. For several years after babyhood home is still, during most of the day, his natural habitat. The Greeks, the ancient Germans, almost all peoples have kept even the boys at home with their mothers up to the age of seven. And for many years after that the home is the place where he will pass his evenings. Even the kindergarten, the most successful of our educational institutions outside of the home, is put by Froebel largely as an alternative, its plan of education being prescribed either for the home or school.

The child also needs home play in order that play, which is the form of his active life, and home, which is the center of it, may be multiplied together in their influence. For the home is always for the child the vital spot, the place to which his goings and his comings all relate, to which all his acts have reference. It is his moral center, the place where he belongs. The influence of the home is measured not by hours of physical presence but by the depth of membership, by its entrance as a dimension into all he feels and does. It will be more present to him, a more saving factor in his life, if it is a place of expansion and recognition of the power and gladness that is in him—a place where he can play.

IV. ALL THE FAMILY NEEDS HOME PLAY.

The home needs the child playing in it and the child needs the home to play in.

Mother and father, brothers and sisters, have the same need. An essential part of the life of all of us is in this play. A mother who does not play with her child is not a mother. A vital part of the relation has dropped out. The great educators, from Plato to Froebel, have taught us to play with our children not only on their account but on our own.

V. HOW THE PLAYGROUND CAN HELP PLAY IN THE HOME.

What can the playground do to promote play in the home? In the first place the spirit it teaches is the main thing.

Our effort must be to return the child at night in better condition to take part in the home life than we found him. We must make him a better player, a better listener, a better loser, a better comrade, —in short a better mixer even in the home circle as a result of his experience on the playground.

Specifically, the playground can contribute to the home by teaching and carrying on good home games,—games that the children can play, games that the parents can play, games that the whole family can play,—and by encouraging games that everyone will talk about. This last point should not be overlooked. One touch of baseball, in this country at least, makes the whole world kin, and a common interest in the school team may easily help over rough places in family life, just as a similar interest serves to mitigate the jar of short and ugly episodes in politics.

I wish the playground might somehow teach parents the importance of receptivity to the children's stories of their games and their adventures. When a boy comes in with his feet muddy and his trousers torn, and his hair standing on end, a gob of mud on his nose, it may require some self-restraint on your part, especially if you are sensitive about your parlor furniture, not to open on him about his personal appearance. But whatever it costs it will be worth your while to exercise such self-restraint, if you care at all about your children's confidence. Do not, when he starts, with snapping eyes, to tell you how he got Bugsy out at first, or what a corking time he had chasing the muskrat, respond with "Yes, but won't you first go up and wash your hands," or "Where did you get your boots in that fearful condition?" or "What have you been doing with your trousers?" If you, on mature deliberation, think that clean hands and boots and trousers now, on the instant, instead of ten minutes hence, are of more importance to you than a confidential relation with your

children, it makes little difference at what point your interruption comes. But that is the choice you must make. If you listen to him first, you will get all these other things later and get them just as well. But the only time you will ever get his story is now, when he is full of it. The easiest thing on earth is to check such confidence. It is a feat in which almost all of us succeed—better usually than we are aware. Few girls, I suspect—certainly few boys—tell their parents the things they are really interested in. And the time when the question is decided is the time when they want to tell you but find you more interested in what, by them, are rightly held as trivial matters.

Perhaps you think it is easy to know a child. If so, you are probably one of those who have never come within hailing distance of a child's real thought. There are people who will bore their knuckles into children's ribs and take the hysterical shrieks and squirming of the tortured subject for spontaneous laughter.

The method of those who really understand is described by Emerson:

"Do you know how the naturalist learns all the secrets of the forest, of plants, of birds, of beasts, of reptiles, of fishes, of the rivers and the sea? When he goes into the woods the birds fly before him and he finds none; when he goes to the river bank, the fish and the reptile swim away and leave him alone. His secret is patience; he sits down, and sits still; he is a statue; he is a log. These creatures have no value for their time, and he must put as low a rate on his. By dint of obstinate sitting still, reptile, fish, bird and beast, which all wish to return to their haunts, begin to return. He sits still; if they approach, he remains passive as the stone he sits upon. They lose their fear. They have curiosity, too, about him. By and by the curiosity masters the fear, and they come swimming, creeping and flying towards him; and as he is still immovable, they not only resume their haunts and their ordinary labors and manners, show themselves to him in their work-day trim, but also volunteer some degree of advances towards fellowship and good understanding with a biped who behaves so civilly and well. Can you not baffle the impatience and passion of the child by your tranquility?"

"Can you not wait for him, as Nature and Providence do? Can you not keep for his mind and ways, for his secret, the same curiosity you give to the squirrel, snake, rabbit, and the sheldrake and the deer? He has a secret; wonderful methods in him; he is,—every child,—a new

style of man; give him time and opportunity. Talk of Columbus and Newton! I tell you the child just born in yonder hovel is the beginning of a revolution as great as theirs."

How in detail can the playground make its contribution to the home?

1. *Have Kindergartners.*

The way to have our sand gardens and other playgrounds for young children—to begin at the beginning—do their part is to have them carried on by kindergartners. The kindergarten has been through the long drought of an individualistic age, an oasis of true socialism, the unconquered champion of the home and social relations as the source of fullest human life. And now that the pendulum is again swinging toward the social view, it is the kindergartners who are equipped for the service we are learning to demand. They can teach the mothers who come to the playground with their babies and smaller children more even than their own instinct has already taught them about the mother play. They can show the "little mothers" how to keep the children, only one size smaller than themselves, whom they have in charge, happy and contented. The kindergarten itself has done more than any other agency to bring play and mutual understanding into family life, calling forth the life and joy of the children, teaching them songs and games and occupations which they have brought home, and often teaching the games to the parents themselves through home visits.

The playground might well follow this example. We must as soon as possible have enough women teachers to give them time to visit the children's homes and talk at mothers' meetings and generally to show the parents, by interpreting difficulties and by demonstration, that play is life and growth,—not an elective study but the very substance of the required course. The playground reaches to the heart of the child, and it seems also the surest way to the heart of the family and of the neighborhood, to furnish the best general entrance into neighborhood and social work.

2. *Songs and Ring Games.*

The songs and ring games of children under six are well adapted to the home. It is well to have a variety of them on the playground and yet to have some favorites that all the children shall know, so that these may become the fashion among the first circles—note that we

elders still call it a circle of the sub-primary world.

3. *Manual Occupations.*

The manual occupations of this age, building blocks, making pies, developing gardens and palaces with tables, sticks, bits of paper—handling almost any material in almost any way, provided there is a story to it—are well adapted to the home. So long as the playground teacher remembers that what the child does, not what the toy does for him, is the important matter, she can hardly go wrong, and may open new vistas in stick and paper work, or suggest new and appetizing possibilities in mud pies.

Only at home, as on the playground, it can be sand instead of mud. Sand is the magic material at this age. It seems to be the correlative of children's hands. They must have grown in it originally. They seem to remember the long amphibious ages when our sea-born ancestors first made good their footing on the beach and to recognize their ancient playmate. Sand is the silent comrade who understands, to whom children confide their notions of how the universe should be arranged. The play teacher can do a good deal by suggesting the sand box on the piazza or in the back yard, or even (at worst) the sand table in the house. The big boys might be encouraged to make sand boxes for their smaller brothers and sisters.

4. *Other Quiet Games.*

For every age the playground should develop the quiet games that can be played also in the home—I mean the summer playground, where there is time enough, and the evening centers. And here, as in the round games of the kindergarten, we should both encourage a variety and also select some special ones to make them general. I think all children as they come to the right ages should know checkers, twenty questions, the game where you stand in a circle and throw a handkerchief across while one in the middle tries to get it, going to Jerusalem, fox and geese, London Bridge, and various bean bag games. The importance of football for children of the roly poly age has been hitherto insufficiently recognized.

The playground could start children on collections of various kinds, on making scrap books. In some places making expeditions on bicycles, and taking photographs could be inaugurated. Weaving

nests and baskets, and making sewing cards are home-like occupations already pretty well recognized.

5. *Pets and Plants.*

A sort of play very important to the home, hitherto encouraged on but few playgrounds and perhaps not practicable on many, is the care of pets and plants. Nothing is more important than the development of the mothering instinct through play, that first begins with the doll but very early takes on these more realistic forms. In my own family we were both particularly averse to dogs, but we got one for the children and have been maudlin on the subject ever since.

6. *Play of the Imagination.*

(a) *Dramatics.*

Especially fitted to the home is a child's dramatic play. All the world's a stage to children under six. But the home has the best scenario and stage properties. You can there be Abraham Lincoln or Dr. Jones or a fire engine horse with less danger of Philistine interruption than on the playground. The playground can, however, by suggestion, and by taking serious things seriously (refraining, for instance, from asking George Washington half across the Delaware when his mother is coming for him) encourage this necessary phase of growth, especially where it has been stunted by home neglect or dull or suffering from that form of efficiency mania that would sacrifice a mind's development for the sake of a little precocious knowledge of the grown-up world.

The natural evolution of the impersonating play of children of the dramatic age, which ends at about six, is into dramatics proper, from making your ideal real to yourself to making it real to other people. And I believe that dramatics should have a great development both in the family and on the playground. There is no way in which children can so enter into the spirit of any story as by acting it. It is one of the best roads into the heart of literature.

Children's dramatics ought at first to be of the most informal character. It is peculiarly necessary to the child's initiation into this branch of art that the form should never go beyond the spirit, that excellence of method should wait upon the need of more accurate expression. The wear and tear of producing a dramatic performance in which the children have been "well drilled" is the greatest of which human nerves are capable, while

on the other hand the little productions they will get up by themselves with only such execution as their own standard demands, place little strain on any one and are worth ten times as much when all is done.

A child's dramatic development should be continuous. There should never be a time, from the day he first acts horse until he is grown up, when that form of expression is not familiar to him. If a cap is made, and allowed to continue up to the age of thirteen or so, he will be almost certain to be self-conscious, and will not be able again to express himself freely and with satisfaction in this way. Every summer playground and every evening play center should have many little plays, and dramatizations of fairy stories and other things that are read aloud,—supplemented by games like Dumb Crambo (impromptu pantomime) and by charades.

A great deal is to be done in this matter of developing informal dramatics. Miss Rumbold has told us of her friends in St. Louis who reproduce a play of Shakespeare from what they remember after seeing it, improvising as they go along; while Mrs. Braucher showed us at Washington what the children under her guidance could evolve. Off-hand dramatization may soon become as much cultivated as other forms of sketching.

Dramatic reproduction sometimes persists beyond the dramatic age, not only as drama but also in its original form of impersonation,—for the sake of making ideas more vivid to one's self. Boys sometimes, I am told, up almost to the sere and yellow leaf of the college age, will be knights or heroes in some small circle of their own. I know a lady who still stamps and carries her head like a spirited charger, as a result of impersonation of the Chevalier Bayard up to the age of fifteen or thereabouts. I can myself remember hastening to the shore to repel pirates when I must have reached the mature age of nine.

This sort of impersonation is not unimportant. It is a vehicle of idealism. It serves to visualize an ideal and to lay the track towards its realization. It has also the effect of muscularizing the ideal—giving the fuel of it in bodily action—producing the sort of morale that is given by a good bodily carriage—but carried farther toward a special ideal end.

It is a part of the need to dream, too much neglected in our present theories of education. I mean the need to think things in the soft, to mould our thoughts while they are in the plastic stage to which immediately practical questions are premature. The process of translat-

ing an ideal into action is like drawing from memory. The thing first appears as a face in the mist, a vague leading here, an adumbration there. The process of reducting it to possession is like taming a wild creature. To go a step beyond the revelation is to lose the vision. It flees from a premature reduction to crude lines. Pegasus will not stand for off-hand grooming.

It is true, prosaic sir, that our dream must be reduced to action, brought down to earth. That is indeed the whole problem. But it must not begin there. First catch your dream. In order that it may be reduced to reality it must first exist. If you, personally, do not see visions or dream dreams, your best course is to pray for some dispensation, even for some dyspepsia, to cure you of so vital a defect. Impersonation is of the same family as good reading. Perhaps its method is too self-conscious for the mature people. It is for the home more than for the playground. But the playground can at least try to preserve an atmosphere that will not discourage it; while through dramatics, story telling, and perhaps reading aloud, it can do much to develop the same sort of imagination, and to make those pursuits a part of the child's life at home.

(b) Reading and Story Telling.

The need of projecting the soul first in the impalpable realms of the imagination, of building castles in the air before trying one's architectural conceptions upon the tougher susceptibilities of bricks and mortar, is the source not only of drama and impersonation but of all literature.

And the value of literature, not only as the first form of action but as the currency in which the conquests of the soul are handed down from one generation to another, is incalculable. The biological importance of infancy, which makes it the distinguishing characteristic of the higher animals and has given them their prestige, rests upon two of its consequences: first, that the creature, not being wholly predetermined, can be finished according to the circumstances he encounters; second, that for the same reason his inheritance can be largely social and therefore cumulative. His mind and heart can be stored with what the whole race has learned. It is largely in the form of literature that this accumulated inheritance of mankind is passed along.

Suggestion is all-powerful in this realm of the development and transmission of ideals. Even in purely physical per-

formances one sees the effect of precedent. A new record in the high jump raises the average performance a fraction of an inch. In morals much greater results are possible. Heroism, adventure, moral enterprise are largely inherited. Our conception of the possibilities of human daring is a social product. Heroes have progeny wherever their deeds are told. Myths and fairy stories, sketching in rainbow colors man's spiritual demands, with a royal disregard of physical limitation serve as the rough draft of his future accomplishment. Imagination, led by these, enables us to endure the patient grubbing work which finally wins results as wonderful as those obtained by Aladdin from his lamp.

Poetry is not merely something made; it is the process of all making—the first form of all the works of man. It is the original and decisive stage in everything he does. A deed that is not an embodied poem is not an act, did not proceed from the man but happened to him like a fall or a disease.

And all literature, as distinguished from encyclopedias, railway guides and other works of information, is poetry at heart. It is prophetic. Its function is to explore and stake out extensions of the spirit. In childhood, with its vague but infinite outlook and small effectiveness, this bodying forth of the ideal—drawing the thirst for life toward noble objects—is of vital consequence. It is as much an element in growth as air or food. Family life without good reading must be lame indeed.

There should be reading aloud, storing the memory with the music of great literature, sounds that speak directly to the soul and give carrying power to great ideas. To hear *As You Like It* well read, at the age when it will soak in, is to have a good start in liberal education. Playgrounds and social centres, by reading aloud and story telling, by libraries and literary clubs, by having competitions, or rival poets, new and old, and other occasions to which the Muses are invited, may do much to perpetuate true homes in this respect.

Sometimes I think our Association must help clear the stream of children's literature now muddied by catch-penny devices for pleasing foolish and uneducated parents. Above all, I wish we might eliminate the funny picture book, grotesque, ugly, nauseating,—that shrieks across the crowded Christmas shop in colors that almost blind the eyes, and forms that must warp or revolt the sensibilities of the unfortunate children who are subjected to them.

7. MUSIC.

Before poetry in the order of development, and coming before it through life with many people—the first of the concentric rings thrown on by the soul in action—comes music.

By choruses and orchestras, encouraging every kind of vocal music from the violin to the drum or Jew's harp, the playground, and especially the social center, can help to bring out the musical power of both children and parents, in the home and everywhere, and can do something even to counteract the effect of that species of music lesson of which the only visible, or rather audible, result is to put an end to song. The aim should be to make everybody sing, whether they can or not. The distressing first results proceed not from lack of ear—our ears are most long enough—but from defective vocal control. Nobody can hit a mark with the voice the first time any more than with a ball. Dr. Crothers has well commended the "congregational singing" at the Rochester school centers, pointing out that if we can get such results as that, there is no longer any need of war.

Of course cornets, brass bands, drum corps, and even choruses will be best in some basement, crypt or catacomb at first. Perhaps a disused gasometer could be utilized. I know of one instance in which the practice was carried in a distant and deserted barn.

8. DANCING.

More primal even than singing—first of the Muses and mother, I think, by correct mythology of all the rest—is the art of dancing. This also should be cul-

tivated from the kindergarten into advanced old age. The playground and social center should not only teach folk dancing but should have social dances also, taking care in every case that the mothers know where their daughters are and how they get home. I think we can do something to break down the present social barrier by which those of us on the shady side of seventeen are excluded from the social functions of our own children. I know one family in Boston that has for a generation or so given the pleasantest parties in our part of the world. When I first went to them the range of ages was from eight to eighty, and this assertion of age democracy was a potent cause of their successes.

9. CELEBRATIONS.

Finally, the playground might, like the school, encourage the celebration of the home itself by recognizing the children's birthdays, Thanksgiving, which is especially our family holiday, and by suggesting excursions and other occasions for doing things together. The dramatics, literature, songs, and games that I have spoken of will be potent allies in this business. For, as I said at starting, the home must learn not only to perform its serious function, including that of being a place where the children play on their own account, but to play itself. Just as a city is not fully alive unless it learns to laugh in pageant and festival, to restrain its more sober thought in architecture, to burst forth in song, so the home must learn to dance and sing and play the banjo, to romp and write poetry and read aloud, to celebrate occasions, have standing contests, for some forty years—and otherwise disport itself and entreat its soul in play.

Theological Department.

Milton Bennion, Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.

Fourth Year—Lessons for December

Lesson 34. The Sabbath.

The observance of the Sabbath is regarded by some as a religious observance which has no connection with morality. It is true that the particular day to be observed has been determined by religious authority, but it is also true that the constitution of man is such that he

needs frequently a day of rest from his regular occupations. It is also true that the constitution of society is such that it is necessary to designate a day when all business shall be suspended, otherwise a majority of people would not get a day of rest. Thus quite apart from any theological command there is sufficient reason why civil bodies should set apart one day in the week as a day of rest. The Sabbath day serves this purpose for those

who profess no religion as well as any other day, while for the large body of religious worshipers it serves a double purpose.

In seeking to impress young people with the sanctity of the Sabbath they should be shown also the reasonableness of the requirement; also how the promotion of amusements not only destroys the religious significance of the Sabbath, but that such a course perverts the civil purpose of a day of rest, in that people are of necessity employed in carrying on amusements. The amusement of some calls for the labor of others. Thus a state may forbid Sunday theatres, dances, etc., without attempting to force religion upon anyone.

Lesson 35. Marriage.

From the standpoint of social science the institution of marriage is one of the foundation stones of civilization. One of the chief purposes of marriage is the perpetuation of the race and the proper care and training of each new generation.

The family is the primary social institution; in it men and women are trained to harmonize their interests and their efforts, and, in the rearing of children especially, to subordinate their own pleasures to the promotion of the welfare of others.

In connection with the theological consideration of this topic some attention might be given to the moral ends of family life. It may be shown that the ideal family is an economic unity, that the doctrine of "consecration" in the November lessons should always apply in the economic affairs of the family. Whether property is held legally by husband or wife, it is dedicated to the use and upbuilding of the life of the family rather than of the individual in whose name it is held. This is an excellent training for the larger consecration which is the ideal of the Church and of the most highly developed society.

The moral influence of children in the home should not be overlooked. The intentional absence of children in many homes is due to selfishness on the part of those responsible for this condition. Narrow, selfish pleasure-seeking of a lower type blocks the way to the higher, more

refined and elevating pleasures of fatherhood and motherhood. These same causes lead to violation of the marriage covenant in many instances, and with no less frequency to the divorce courts.

In connection with marriage the subject of chastity should receive attention. Chastity does not require total abstinence from all sexual relation, but it does require such total abstinence outside the marriage relation. The marriage relation, however, is not to be regarded as a license for unbridled indulgence within that relation. Sexual relation has a legitimate and holy purpose in the propagation of the race. In no case should it be perverted by licentious indulgence. It is this licentious indulgence that induces and perpetuates the sexual diseases said to be so prevalent. These diseases are undoubtedly the greatest curse of a physical nature on the human race today. Strict observance of the law of chastity, and avoidance of intimate contact with the diseased offers the only assurance of immunity from this terrible affliction. Though one should deny all religious motives, or even the existence of God, there would still be overwhelming support for the law of chastity. Here is a good example of how that which is most pure and exalting in its proper function, may become, by perversion, most debasing.

The theory that "sowing wild oats" is a means of strengthening character ought to be forever listed with the damned, where it belongs.

We suggest that theological teachers send for at least as many copies as they have class members enrolled of Professor McKeever's "Instructing the Young in Regard to Sex." They may be had in lots of ten or more for about two cents each, by addressing the author, William A. McKeever, Lawrence, Kansas.

The subject of the New and Everlasting Covenant is amply covered in the Sunday School Outline, and the references there contained. The point to be most emphasized in the theological class teaching is the great significance of this covenant as applied to temple marriages. Young people should be impressed with the great advantage to themselves of conforming to the order of the Church in regard to marriage vows.

"No amount of enjoyment, no amount of physical strength gained by desecration of God's day, can ever make up for the spiritual loss which it will entail."

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

Second Year—Lessons for December

[Prepared by Sister Bertha Irvine.]

Lesson 70.—The Jaredites in the Promised Land.

Teacher's Text: Ether 6:11-30; 7, 8, 9. Story of the Book of Mormon, chap. 80.

Predominant Thought: Love for God brings greater blessings than earthly honor and power.

Review the promises made to Jared and his brother in regard to the land to which the Lord had led them.

Lesson Statement (assigned to pupils):

1. Beginning a new home. Ether 6: 12-18.
2. Jared and his brother inquire as to desire of people. Ether 6:19-24.
3. Choosing a king. Ether 6:25-30.
4. The earlier kings. Ether 7:1-13.
5. Contentions on the promised land. Ether 7:14-22.
6. Prophets sent of the Lord. Ether 7:23-27.
7. Jared's wickedness. Ether 8:1-19.
8. Omer seeks a new home. Ether 9:1-3.
9. Akish's troubled reign. Ether 9: 4-12.
10. Peace and prosperity. Ether 9: 13-25.
11. Wickedness again—curse upon the land—repentance. Ether 9:26-35.

Suggestions: Topic 1. Compare with landing of Pilgrims at Plymouth. Mention some of the mercies shown by the Lord to the Jaredites. See Orson Pratt's footnote as to where Jaredites landed. Point out as nearly as possible on map.

Topic 2. Why was the brother of Jared grieved when the people desired a king? Perhaps his feelings were similar to those expressed by King Mosiah at a later date (see Mosiah 19:12-23).

Topic 3. Oriah, it will be noted, was the youngest son of Jared. This originated the custom among the Jaredites of the youngest son being king instead of the eldest, as is usually the case. Oriah lived to a very great age, was the father of 31 children, 23 of whom were sons. The Jaredites were greatly prospered under his reign. Soon after the establishment of a kingdom Jared and his brother died "full of years and honor." Of the latter it is said: "Like Enoch he had been privileged to enter the presence of the Lord, and to have revealed to him the

history of the world in all its generations. He was also a seer, having received the priceless gift of the Urim and Thummim. His faith was never exceeded by the sons of men; he laid hold of the promises of the Almighty with unshaken confidence. By faith he performed miracles; Moroni tells us that by its power he "said unto the mountain Zerin, remove, and it was removed (Ether 12:30); but of the circumstances that attended this manifestation of divine power we have not the slightest details" (Dictionary of the Book of Mormon).

Topic 4 and Topic 5. These kings no doubt realized that the office of ruler brought with it many sorrows and difficulties. The story is very briefly told by Moroni. Each reign covered many years. Much is left to our imagination. Enough is told, however, for us to contrast righteous characters with those who did not serve the Lord; those who honored their parents with those who did not; the unselfish with the selfish and the results following. (See Dictionary of the Book of Mormon for probable location of places mentioned, and point out as nearly as possible on the map.)

Topic 6. Shule proved his righteousness in his treatment of the prophets, and he was fully repaid in the repentance of his people. As a result war ceased among them, for a people doing the will of God and being led by His servants have no desire for war.

Topic 7. Imagine the good king Omer serving his son in captivity, and the feelings of his other sons and his daughters against their brother—Esrom and Coriantumr rising up in righteous anger at such a condition—Jared pleading for his life—Jared's gloom at the loss of the kingdom, for he was evidently a very ambitious man—the daughter caressing her father, and seeking to comfort him by reminding him of the secret oaths in possession of the Jaredites—the entertainment arranged by her and her part in it—the beauty and grace displayed by her in the dance—Akish and his friends plotting together to do wicked deeds. All these are very dramatic scenes.

Topic 8. The preservation of Omer and his family who were faithful to him is the Lord's way of showing His love for those who honor Him, and who honor their parents. It is thought that Ablom, where they located, is on the shores of the Atlantic ocean. We believe they

lived in peace and prosperity in their new home.

Topic 9. "Jared was again proclaimed king and Akish became his son-in-law. Soon the latter coveted the royal dignity; possibly the woman who plotted the death of her grandfather was willing to sacrifice her father also that she might be queen; such a supposition is not improbable. At any rate Jared was slain on his throne while giving audience to some of his people by some of the members of the secret society of assassins that he had been the means of calling into existence" (Juvenile Instructor, Vol. 27). Contrast the conditions of Jared and his people with those of Omer and his people, even though the latter had been exiled from their own land.

Topic 10. The curse referred to as having been removed was evidently that of the secret combinations, which gained such headway under Jared and Akish. Note the things in which the people were now rich. "Cureloms" and "cunoms" are animals unknown to us by these names. The Dictionary of the Book of Mormon describes them as "useful animals known to the Jaredites. By some supposed to be the mastodon, by others the llama or alpaca." "It is observed, curiously enough, that elephants are spoken of as being in use for domestic purposes in connection with the horse and cattle, etc., and it is a rather striking circumstance that the remains of these animals, together with those of man, have been unearthed in various parts of the American continent, though their existence is accredited to very ancient times—to ages long prior to either Nephite or Jaredite times" (B. H. Roberts). See Y. M. M. I. A. Manual for 1905-1906, commencing with page 551, for interesting items in regard to the horse upon this continent in early ages. Dwell upon the thought contained in verse 20 of this topic, and impress upon the pupils the fact that the land of America is that choice land. Read article in Deseret Evening News of August 8th, 1914, entitled, "Admiral Dewey says Providence has guided the United States."

Topic 11. Contrast the sorrow and affliction of the people now with their condition of peace and prosperity related in our previous topic. The treatment received by the servants of the Lord gives an insight into the wickedness of the people. The Lord has power to withhold His blessings in order to cause His children to repent.

Note.—The Jaredite civilization had its center in the region lying west and northwest of the Bay of Honduras. It never

seems to have expanded much towards the south; but towards the north it seems to have spread over what is now Mexico and a great part of the United States. The old remains found in Central America are very different to the old remains found in South America, and are clearly the works of two distinct peoples. It is peculiar that while remains are found in parts of North America which bear a striking resemblance to those of South America, no ruins are found in South America which resemble the old ruins of Central America. The Central Americans built pyramidal structures as sites for their temples; the South Americans did not. Remains of the old Central American civilization are found all through Mexico and as far north as St. Louis. It would be profitable for the teacher to read any good work on this subject and there are many of them published" (Joel Ricks).

Lesson 71. The Jaredites Warned by Prophets.

Teacher's text: Ether 10, 11, 12, 13.

Predominant thought: The pleasure of the Lord is in saving His children; therefore He sends His servants to warn them when they grow wicked, thus giving them opportunity to repent.

Review: What affliction was brought upon the people of King Heth because of wickedness? Who labored to bring the people to repentance? What blessing did the Lord bestow when they repented?

Lesson statement: (To be assigned to pupils)

1. A righteous king. Ether 10:1-4.
2. The people burdened. Ether 10:5-8.
3. Morianton as king. Ether 10:9-13.
4. Prosperity and growth under righteous kings. Ether 10:14-29.
5. Kings in captivity. Ether 10:30-34.
6. Warned by prophets. Chapter 11.
7. Ether preaches to the people. Ether 12:1-5.

Suggestions: Topic 1. Shiz was evidently among those who repented sincerely when the people were afflicted with famine.

Topic 2. The picture presented in this topic is about as sorrowful a one as could be imagined, that of a cruel ruler who delighted in taking away the liberty of his subjects, that they might add to his own luxury and splendor. Compare his character with that of King Noah (Mosiah 11:1-15).

Topic 3. The statement made of Morianton that he did justice to his people

but not to himself, might be enlarged upon. He could not be called a great character, for he had not learned the truth that "he who conquers self is greater than he that taketh a city." His sympathy for his people was, however, a good trait in his character. Had he served the Lord as well as he did the people, his life might indeed have been a happy one.

Topic 4. The reign of each king was no doubt long, but the brief account given of each in the record leaves very much to the imagination. The land southward (South America) seems to have been one vast hunting ground to the Jaredites. The forests there we might imagine presented the same appearance as they do today, and the excitement of the chase would be as fascinating as to hunters now in those regions. From the remains of animals that have been discovered however we are led to believe the game was very much larger than any known at present. Elephants are mentioned among the animals known to the Jaredites. Note the industries engaged in by the people. They evidently had agricultural implements among them that assisted greatly in tilling the ground. How we would like to know just what they were like. The people were also no doubt expert in many kinds of manufactures, as well as agriculture and mining.

Topic 5. What does it mean to "dwell in captivity?" How are captives in war usually treated? Napoleon's imprisonment on St. Helena might be referred to as an illustration of a ruler in captivity.

Topic 6. Recall what the Lord said to the brother of Jared in regard to this land (Ether 2:7-10; 9:20). Point out the definite predictions now made by the prophets, as noted in verses 6, 12, 20, 21. Our next lesson will show the complete fulfilment of these prophecies. What effect does the killing of a prophet have upon the message he has delivered? Why do such messages arouse the anger of the wicked? Name other prophets who have suffered death for preaching the word of the Lord. What master did the Jaredites serve in rejecting the prophets and remaining in wickedness?

Topic 7. Ether is the last prophet of the Jaredite race, and the one who wrote the Book of Ether, which Moroni abridged. He was of the royal race, his father being Coriantor, a king who lived in captivity all his days. The last king who reigned over the Jaredites was Coriantumr.

Lesson 72. Destruction of the Jaredite Race.

Teacher's text: Ether 13, 14, 15.

Story of Book of Mormon, chapter 82.

Predominant thought: "For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land that they are swept off" Ether 2:10).

Lesson statement: (To be assigned to pupils)

1. Prophecies of Ether. Ether 13:1-12.
2. Wars among the people. Ether 13:13-18.
3. The word of the Lord to Coriantumr. Ether 13:19-22.
4. Battle between Coriantumr and Shared. Ether 13:23-31.
5. The brother of Shared. Ether 14:1-10.
6. Lib. Ether 14:11-16.
7. Shiz. Ether 14:17-31.
8. Coriantumr's sorrow. Ether 15:1-15.
9. Battles between Shiz and Coriantumr. Ether 15:6-13.
10. The final battle. Ether 15:14-32.
11. Ether completes record. Ether 15:33-34.

Suggestions: Topic 1. Point out the prophecies of Ether yet to be fulfilled. What events now taking place are pointing to their fulfilment?

Topic 2. Describe a "cavity of a rock." Ether wrote the history of his people while hidden from those who sought his life, adding to it year by year as the scenes were enacted before him. He engraved his record upon twenty-four gold plates, and when it was finished he hid it in the place where it was afterwards found by the people of Limhi (Mosiah 21:25-37). Coriantumr was evidently a mighty warrior, well prepared to do battle against his enemies, for he had given his mind to the study of war, and had trained his sons as warriors also.

Topic 3. Coriantumr took upon himself great responsibility in rejecting the message which Ether delivered. Not only was he concerned, but his people also. Point out the happiness that might have followed had Coriantumr turned to the Lord at this time. How would he have been strengthened in battle?

Topic 4. "The war at this period would seem to have grown beyond the control of the great leaders, and to have degenerated into a condition of affairs in which every man's hand was against

his neighbor's, and mobs instead of disciplined armies, carried bloodshed and devastation far and wide, throughout the land. Bands of brigands and robbers committed all manner of outrages, and the country was a scene of anarchy and horror from one end to the other." (George Reynolds).

Topic 5. The great curse upon the land at that time we might suppose was that each man coveted his neighbor's goods and stole them if they were left unguarded. It was an evidence of the great wickedness in the hearts of the people. The location of the places mentioned as battle grounds are practically unknown, save that they were in the northern continent.

Topic 6. Lib was evidently a giant in size, being the largest man in the nation, and they were a race of large men.

Topic 7. Shiz had the distinction of being the last of the many great military commanders opposed to Coriantumr. His character is one upon which we do not wish to dwell, for the record does not show a single thing to admire.

Topic 8. Coriantumr's plea for his people could not appeal to a heart so full of revenge and hatred as that of Shiz. In Coriantumr's offer we see at least a gleam of unselfishness, when the terrible destruction of his people touched his heart. What must have been his thoughts as he gazed on countless slain, all of which might have been prevented had he listened to a prophet's message.

Topic 9. "Waters of Ripliancum" are supposed to have been what we now call Lake Ontario. Note that the Hill Ramah was that which the Nephites called Cumorah.

Topic 10. The following is written of this great battle: "All, babe grandire, man and woman, had to join one side or the other. The spirit of bloody vengeance filled every heart. Into the trembling hands of age and the feeble grasp of infancy alike were thrust the sword and spear, while the shield and breastplate defended the body strong enough to bear their weight. There, filled with the spirit of demons, they confronted each other, and when once the dwindling fight began, it continued from day to day, while night was made hideous by the yells and lamentations, the curses and oaths of the survivors, who were frenzied with anger, even as men are drunken with wine." Following are extracts from articles, entitled, "The Jaredites," JUVENILE INSTRUCTOR, Volume 27: "Shiz slain, Coriantumr stood alone, the last of the Jaredites. Probably the horrors of his solitary condition then took possession of his mind and over-

came him, for we are told he 'fell to the earth and became as if he had no life.' It is difficult to conceive the agonies of his soul as he reviewed the scenes of turmoil, carnage and woe which had ended in the destruction of his race; and combined with these mental throes was the fact that he was weak from excessive exertion and excitement, and from the loss of blood by reason of wounds received. By and by he came to himself and then he wandered forth the sole occupant of a continent." * * * How long Coriantumr wandered to and fro, wretched, comfortless and forlorn, we know not; but at last he reached the southern portions of the northern continent, and there to his great surprise, and doubtless to theirs also, he found the people of Mulek (Omni 1:21-23). With them he spent his remaining few days, and when nine moons had waxed and waned, he passed away to join the hosts of his people in the spirit world. Coriantumr's solitary pilgrimage of so many hundred miles has appeared to some almost as impossibility. But he had no enemies to impede his journey whichever way he traveled. The only seeming difficulty is the manner in which he obtained the food necessary to sustain his life; but being a soldier this would be only a slight trouble, the game he could slay and the wild fruit he could gather would be ample for his sustenance. As his wanderings lay in the direction of the flow of the great rivers, it is quite supposable that when he reached some deserted city on the banks of the Mississippi, or one of its tributaries, he would find boats there, and appropriating one of them could hasten his journey by floating hundreds of miles down stream."

Topic 11. We are not told whether Ether died or was translated, but we might suppose that when he had completed his work he was taken from this earth without tasting death.

Fourth Year—Old Testament.

LESSONS FOR DECEMBER.

[Prepared by J. Leo Fairbanks.]

Lesson 70. Esther, the Hebrew Maiden Who Became Queen of Her Enemies.

Teacher's text: The book of Esther
Pupil's text for general assignment,
Ch. 2.

Topical analysis for individual assignments:

- Ahasuerus or Xerxes, king of Persia, prepared a feast. Ch. 1:1-15.
- Vashti punished for disobedience. 1:16-22.

- c. Esther chosen queen in place of Vashti. Ch. 2:1-23. (General assignment.)
- d. Haman received royal favors and plots wickedness. Ch. 3.
- e. Mourning and fasting among the Jews. Ch. 4.
- f. Esther's kindness contrasted with Haman's revenge. Ch. 5.
- g. Haman unwittingly counseled good for one whom he despised. Ch. 6.
- h. The fate of Haman who plotted evil. Ch. 7.
- i. The Jews found favor in the king's sight. Ch. 8.
- j. Mordecai and Esther sought peace and plenty. Chs. 9 and 10.

Aim: Generosity and courageous faith triumph over selfishness and greed.

The Class Period: Review lessons 68 and 69. Have pupils write what they learned from the lessons. While the events of lessons 68 and 69 were taking place in Palestine the events recorded in lesson 70 were taking place in Shushan of Persia. (Read about the wonderful discoveries made in this city by a French expedition. See Teachers' Helps, Bible Dictionary and Encyclopedia.)

The Lesson in the Class: The book of Esther is to the Jews one of the dearest in Old Testament canon. It shows that people persecuted as they have so often been, yet by the help of God turning the tables on their adversaries; it shows them winning a dramatic triumph over those who would oppose them. It is only natural that a people so cruelly mishandled as the Jews have been should see in this book the realization of their dearest dreams. The types of individuals in the story are universal types hence are easily understood by all people." —Rev. J. M. Wilson.

Topic a. According to our best knowledge, Ahasuerus of the Bible is the same as Xerxes of profane history.

Vashti was dealt with unmercifully. Her modesty was absolutely ignored by her master, who desired to flaunt her beauty before the crowd of nobles and people. She very properly refused, but suffered through the despotic character of her husband. But what was a woman's modesty to an oriental monarch? For her courage in daring to disobey she was promptly dismissed, and to make her act a lasting example throughout the land a royal decree was issued that all women should give honor to their husbands.

Topic c. Ahasuerus was a typical oriental despot, accustomed to get his way in everything. Throughout the whole story he never does a good act from a good motive. He was infatuated by display and splendor. It was Vashti's beauty

and Esther's charm that captivated him. He loved personal beauty.

Topic d. Haman and Mordecai are contrasted to the vividness of each. They are real humans the like of whom we are all familiar with. "Mordecai is no longer young; he is wise and can wait in order to realize his purpose; Haman is passionate and hasty. Each has laid plans, but Mordecai looks further ahead. Each is proud, but whilst Mordecai is for his nation, the pride of Haman consists largely of personal vanity. Mordecai is slow, Haman demands immediate satisfaction." —J. M. Wilson.

Topic e. Esther was a simple Jewish girl, the adopted daughter of her relative, Mordecai. She became the greatest lady in the greatest empire in the world and as long as she had the favor of her king had almost supreme power in her hands. She was seeking her own advancement, which came with great rapidity, but she never forgot her own people. She was willing to risk her life for them. Ch. 4, verse 6. Call attention also to the efficacy of fasting and praying.

Topic f. Show how much more effectual it is to act kindly to those who treat us harshly than to act otherwise. The Savior understood this when He said, "Love your neighbor as yourself," etc.

Topic g. What a splendid example Haman is of the selfish, conceited man. It should be a good lesson.

Topic h. The laws of the Medes and Persians were never revoked. The proclamation of the king, allowing the Jews to arm themselves for defense was made rather than revoke another royal decree.

Topic i. What a splendid triumph of faith and willingness to help their own people.

Topic j. Show that even though selfish people may seem to prosper they are still unsatisfied. Mordecai and Esther were anxious to be helpful, to see others prosper, and thus peace was established. We would have no war today if all nations felt this way.

Lesson 71—The Maccabean Patriots in the Service of their People.

Teacher's text: The first book of Maccabees. (You will find it in the Apocrypha in a large family Bible.)

Aim: To show the heroic qualities of those who work for a just cause.

Review a few preceding lessons to give setting for the lesson today.

The Jews who returned from Babylon were only enough to make a city a little larger than Ogden. They could hardly be called a nation. They were feeble and attracted hardly any attention. They were

allowed to build fortifications because little fear was felt for their rebellion. They were under the protection of the Persian monarchs, until Persia was forced to yield to the overwhelming conquests of Alexander the Greek.

The temple was a feeble reminder of the one destroyed by Nebuchadnezzar. It had no costly jewels nor rich ornaments. All the wealth had been taken to Babylon, then to Susa, only to be brought back to Greece when Alexander conquered the East. It is true that the walls of Jerusalem had been strengthened, but the streets were still filled with debris and ruins of palaces.

The few Jews who were at Jerusalem felt their helpless condition and were generally peaceable and quiet. They had learned through their suffering to trust the Lord and to abominate idolatry which they knew was the cause of their affliction. They had a consciousness of their mission, brought about by having the scripture, which Ezra had collected, read in their synagogues. The promises of the Lord were read in their hearing and they realized that the time was not very distant when a great Deliverer would arise in their midst.

The Jews were severe in observing many laws of God that had been poorly observed before. The Sabbath was kept with much strictness. So were many other requirements. Gradually a sect known as Pharisees arose among them. They were known by their strict observance of the letter of the law. They were so strict that on the Sabbath a man was not allowed to walk more than one thousand steps beyond his door. Another party sprung up as a reactionary sect opposed to the narrow and unreasonable strictness of outward observances. They were known as Sadducees and were more progressive, but felt bound only by the written law. They recognized no oral law.

The synagogues were used as places for worship and social communion, so that the Temple was for grand occasions and festivals. Thus the people were gradually adapting their institutions to meet their needs. They were poor, few in number, and under the protection of the Persian empire. There was no danger of conquests and the people grew prosperous under peaceful surroundings. They were content to labor, settle their ancient villages, and devote themselves to agricultural pursuits. Thus with 200 years of peace they, like the Puritans of New England, grew into a nation.

A great majority of the Jews who were in exile adopted the country of their captivity and were lost in the subsequent

disasters. The Persian empire degenerated through wealth and luxury. They lost the simplicity and purity of their earlier virtues, and, like all nations that become proud and oppressive they were ready for defeat. Before Alexander and his Greecian soldiers the Persian empire collapsed.

Alexander died very young, in 323 B.C., and Palestine passed with Syria into the hands of one of his generals. Another general took Egypt. A dispute arose between these generals which ended in a war favorable to Egypt. Palestine refused to submit. Ptolemy, king of Egypt, besieged Jerusalem and took it on a Sabbath day, when the Jews would not fight. Many Jews were taken to Alexandria, the capital of Egypt, which became one of the chief cities of the world commercially and intellectually. One of the largest libraries of the ancient world was established and the king had the Jewish scriptures translated into the Greek language. This was of immense value to the literature of the day, and has been of great service to the whole world since that day. (You will learn more about this next Sunday.) The Egyptian conquerors were favorable to the Jews who prospered as they had done under the Persians, but the Syrians on the north of Palestine were always trying to recover Palestine and many wars resulted. Sometimes the Syrians were victorious and sometimes the Egyptians, so that Palestine was the battle ground of these nations.

The Jews did not like these conditions, and many moved to other countries, where they became tradesmen, merchants and bankers, but were always patriotic to their religion and nation. Finally the Syrians gained the upper hand, and Palestine was subject to its near neighbor. The Syrians were cruel and tried to force their religion on the Jews. The lessons of captivity and idolatry had been well-learned in Babylon, so the Jews resented the attempts to force a loathsome religion on them.

The Temple was desecrated, robbed, and used as a shrine for the Greek god Jupiter. The sacred books were destroyed. The Sabbath service was changed, people were massacred, and a herd of swine sacrificed in the Temple. The Jews never could forgive such actions, and rallied to defy the power of a king who would trample under his feet all that was sacred to them.

Topic a. Trials of the Faithful. Jerusalem was sacked and burned. A fortress was erected near the temple and a garrison placed to subdue the inhabitants. People fled from Jerusalem, which became the habitation of strangers. Commission-

ers were sent through the villages to erect altars to the Greek gods. Under pain of death people were requested to denounce their own worship. As a proof they were to take oath and eat swine flesh. To avoid persecution many sacrificed to idols, profaned the Sabbath and became apostate. Many were faithful, and preferred death to dishonor. Women and children were thrown from the walls, massacred or tortured.

As the news of the terrible barbarities spread throughout the country many people were ready to renounce their allegiance to Jehovah to save their lives. Others cried for revenge and banded together to resist.

Topic b. Patriotic Priests. In the little town of Modin, about eighteen miles north and west of Jerusalem, lived an old priest named Mattathias, who was brave, patriotic and influential. When the commissioners tried to induce him to favor the crusade against his countrymen, Mattathias rejected the offers and absolutely refused to be induced to turn either to the right hand or to the left in disobedience to his covenants. No sooner had he finished speaking than an apostate Jew was ready to offer heathen sacrifices. This enraged Mattathias, who slew the Jew and commissioner on the altar. Mattathias was obliged to flee with his sons. His banner, "Let every one zealous for the law follow me." A strong company followed to the wilderness near the Dead Sea. A troupe of soldiers followed and killed most of the patriots because they would not defend themselves on the Sabbath. Mattathias learned to defend himself whenever necessity demanded. A larger following banded together, making night attacks on heathen altars and encouraging the people to self-defense.

Topic c. Judas Maccabaeus. Mattathias was old and called his sons together. He appointed Judas to be their leader. He exhorted them to be obedient to the Law, with the idea of being faithful as Abraham, David and Elijah had been. Judas was called the Maccabee, meaning "hammer." The Maccabees fought for divine favor rather than wealth, power, position, courtly honors, or fair ladies. They were courageous, cheerful and sacrificing.

Judas went through cities punishing transgressors, and throwing into confusion the work of the ungodly.

Topic d. Early Victories. The monarch of Syria (Antiochus) sent Apollonius to Palestine to crush the revolt. Judas met him near Samaria, slew him and put his army to rout. Another general was sent to avenge the death of Apollonius. Judas' small army was en-

trenched, but on seeing the superior host were afraid. Judas said, "Victory does not depend upon the size of an army. From heaven comes the strength. Do not be afraid." In that day courage counted much. Judas won with divine help.

Topic e. Antiochus, king of Syria, made up his mind to conquer Judas, and made a supreme effort. Fifty thousand men were paid a year in advance to root out Judaism. So confident were they that merchants went with the army to purchase the Jews as slaves. But no slaves were taken. Judas and his band stood in the way. The Syrians encamped at Emmaus. The Israelites fasted and prayed. Leaving campfires burning as Washington did before the advance of the British, and as the "Mormons" did in the Echo canyon war, Judas withdrew. The enemy went in pursuit, but went the wrong way. One wing of the army was attacked and defeated. Great supplies were taken and victory gained. Slave purchasers were made slaves.

Topic f. Temple Dedicated. After another victory, Jerusalem was taken by Judas, who set to work to clear the wreckage and rebuild the city. (Have pupils make a vivid picture of conditions at Jerusalem.) When the temple service was restored the feast of dedication was established in memory of the occasion. This feast is still observed by all Jews throughout the world.

Topic g. More Victories. Israel's enemies on the border were punished because they banded together to fight this great hero. Finally religious liberty was allowed the Jews. Thus honest courage had won great victories for the rights of conscience. Judas died fighting for his country against odds, but his brothers carried on the work until independence was achieved.

Judas is one of the ideal figures in history. Like Gustavus Adolphus, he was the champion of religion, faith and the oppressed.

During the latest attacks of the Syrians Judas sent an embassy to Rome invoking their protection, but if he had known how Rome devoured every country it protected he would have refrained from asking help. After many struggles against old-time foes the brothers Maccabaeus finally triumphed so that every man sat under his own vine and fig-tree in safety. Their rule lasted thirty years.

Alliances with Rome continued, but Rome dictated the policy of the rulers of Judea down to the time of Christ and later.

Note.—"Judas Maccabaeus kept the enemy at bay while his prostrate country

arose from the dust. He had put to flight tens of thousands of heathens; he had recovered and fortified Jerusalem and restored the Temple service; he had trained his people to be heroic. He bore the brunt of six years' war against the most powerful monarchy in Asia. Amid all his labors he kept the law. Not a sin is recorded against him. He was a great general and wise statesman. He became temporal and spiritual head of his people. A greater hero than he never adorned any age. His great aim was to restore the worship of Jehovah and His law."—Condensed from Beacon Lights of History.

Lesson 72.—Books of the Old Testament.

Aim: To let pupils know how we came to have the Bible and what it stands for.

Ask the pupils if they ever wondered why we refer to the Bible so much, why it seems to be so important in the world, and why so many people refer to it, and talk about it.

Topic a. The Bible has a wonderful history, and was a long period in making. It is read more than any other book in the world, because it has the best stories. It is the greatest piece of literature and has more helpful inspiration than any other book. People read it for history, for literature, for poetry, for consolation, for hope and for a knowledge of God's dealings with His people. As young Latter-day Saints, believing that the Lord has an interest in His children, that He has again revealed his Gospel to prophets in the latter-day, that we must bear this message to the world, it is especially important that we know as much as possible about the Bible. The Christian world accepts it as the word of God and it foretells the work of the latter-days which you and I must help accomplish.

The Bible is known as the "Holy Scriptures," "The Sacred Books," "The Law and the Covenant," "The Testament" (Old and New), etc. During the last two years we have studied the story of God's dealings with the Hebrews. You have learned that Israel was chosen to keep a knowledge of Almighty God among the peoples of the earth. You know that Israel had to be a little different to other people in order to accomplish this. There was a natural desire to imitate others. Prophets were sent to warn the people and remind them of their mission. While all this was going on, history was being made. People were growing in numbers and wealth. Just the same as the United States is growing today. Israel traded with other people. In that day men and

women were like they are today. They wanted to extend their influence and if they thought others were trying to get the advantage, they would defend themselves by fighting. The nations of the world are doing it today. Don't you think the great war now raging will go down in history as a great event? So did the little wars in Palestine three thousand years ago. When great victories came they were celebrated with feasts and holidays, like our Fourth of July. Records of these wars and festivals were kept in the temple which was the most secure place. Only a few people could read or write, so records were kept by men of special training. These records accumulated and were treasured by the Priests. No name was given them until Daniel called them the Books. That name has continued with this collection. In our day they are gathered into one volume, and we call it "The Book" or "Bible," which means, "The Book." The Holy Bible means "The Holy Book," or "The Sacred Scriptures," or "The Old and New Testament" or "The Law and the Prophets," or "The Covenant," etc.

Lack of space prevents finishing the story. The following notes and the "Helps" found in teacher's Bibles will be of service in continuing this method throughout the lesson.

b. Ancient writings on parchment or papyrus. Rolled like a wall map on two sticks. Hebrews read from right to left.

c. Original writings have disappeared. Written so long ago. Copies were made. Scribes had to be exact or their manuscripts were rejected. Thus we know our copies are quite genuine.

d. Keeping records. All people do it. Indians, Egyptians, Greeks, Babylonians. We do it today. Reasons for doing it. In 1868 a black stone called Moabite Stone with inscriptions was found east of Jordan. Dates from 860 B. C. Was written in Hebrew, same language as most of the Old Testament. (See Bible Dictionary.) Jewish records collected by Ezra. Read in synagogues.

f. Monarchs came in contact with Jews and learned to respect Jehovah. Jewish religion the purest of all ancient religions.

g. Value of records of Israel's history and dangers threatening their destruction.

1. Nebuchadnezzar's conquest.
2. Decree of Antiochus of Syria.
3. Destruction of Jerusalem under Titus—A. D. 70.

h. Remarkable preservation of the Bible.

1. In the temple at Jerusalem.
2. Kept by Ezekiel in Babylon.

3. Collections made by Ezra and placed in all synagogues.
4. Ptolemy of Egypt, who favored the Jews, had seventy learned men translate the Bible into Greek at Alexandria, his Grecian capital of Egypt. This is known as the Septuagint translation.
5. Men making it their business to destroy the Bible have utterly failed. In our day atheists attempt it, but fail.
 - i. Not all of Jewish literature contained in the Bible. There are twenty-four books mentioned in scripture that we have no trace of. There must be others.
 - j. Authorship. Only those directed by inspiration were accepted. God directed His servants and endowed them with His Holy Spirit. Hence the books are called Sacred Scripture. (Read and memorize II Peter 1:21.)
 - k. Contains, according to Jewish arrangement:
 1. The Law: (Pentateuch, the five books of Moses all forming a connected history. Jews named books from the first word with which they began. The Greeks named them from the contents, e. g., Genesis in Jewish scripture=In the beginning. Genesis in Greek translations=Genesis, or "Production."
 2. The Prophets=Joshua, Judges, I and II Samuel, I and II Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. These were written by men belonging to the prophetic college, or order of prophets. Amos is an exception. All were called by God through revelation or special commission. All were divinely inspired or entrusted with God's word to His people. The prophets, while recording all that occurred, did more than write history. They showed great changes in the condition of the people and pointed to the great event of the coming of the Messiah who was to be the Redeemer. All the poetry is prophetic of the

change in the moral qualities and fate of mankind. The prophets were poets, historians, preachers of patriotism which means for God as well as for their country. They were preachers of morality and righteousness. They had divine authority. They were teachers, and wielded a political influence to keep a balance in the power of the state. Above all they were prophets revealing God's mind and will to His people, warning them of their sins, and reminding them of the redemption of mankind, and of their duty as His chosen people.

3. Historical: All the other books of scripture.
1. Our modern division is for convenience.
 1. Pentateuch.
 2. Historical.
 3. Prophetical.
 4. Poetical.
 5. Apocryphal.

Review.—Pupils should have Bible in hand. What heroes did we read about in the Pentateuch? Where will you find the story of Jacob? Joseph? Joshua? Eli and Samuel? Saul? Is the story of Ruth among the prophets? In which class is the story of Job? Why is the story of Esther, in the Bible, placed before the book of Daniel, when she lived many years after his time?

Notice that by holding two fingers between the leaves of the Old Testament you can understand the whole division. All that come before Esther tell the complete story of Israel and give the law; all that come after Ecclesiastes are the individual prophets' writings; all between and including Esther and Ecclesiastes are the poems and literary productions.

Review the lives of other Bible heroes and find where they are recorded. Make your review as complete as the time will permit.

All that we have studied in this course leads up to Him whose birth we celebrate this Christmas. Why is it such an important event?

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—Romaine.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.

Second Year—Lessons for December

[Prepared by Josiah Burrows.]

Lesson 34. Jeremiah's Prophecy and Its Fulfillment.

[For Second Sunday in December.]

Text: Jeremiah 25:1-11; 39:1-10; 11 Kings 25:1-7.

In the life of the Prophet Jeremiah we have another notable example of a faithful and devoted observance of sacred duty. Called to the ministry at a very early age, he labored unceasingly among the people of Judah for over forty years. Conditions among the people had not improved, and he witnessed many distressing scenes, and had many serious and trying experiences. Being apparently of a sensitive nature, he was very much depressed by the sins of the people, and greatly deplored their wickedness and transgressions. This is plainly revealed in the pathetic and mournful character of his writings. Like many of his predecessors he was misunderstood and misjudged and suffered much at the hands of his people, being on one occasion cast into a loathsome dungeon. But he bore his afflictions with patience and fortitude, exhibiting great faith and devotion to the Divine trust conferred upon him, and ever proving true and loyal to his people and their interests. The lesson deals with Jeremiah's most remarkable prophecy of "The Captivity." He earnestly reminded the people, how, for a long term of years, both he and his fellow prophets had labored unceasingly, early and late, to bring them to repentance, admonishing them of their wickedness and idolatry. But inasmuch as they had turned a deaf ear to all their entreaties, the Lord had now determined to bring afflictions upon them. He then foretold the siege of Jerusalem and surrounding nations by Nebuchadnezzar, king of Babylon; how the land should be utterly wasted and despoiled; how the sounds of joy and happiness should be no more heard; and that the scene should be one of astonishment and desolation, and that the period of captivity should continue for seventy years.

The fulfillment of this wonderful prophecy is a recognized historical fact. Jerusalem was besieged, lasting one year and six months. Zedekiah the king and

his forces endeavored to withdraw from the city during the night, but the Chaldean army pursued them and overtook them in the plains of Jericho. They were taken before the king of Babylon, who slew the sons of Zedekiah before his eyes, executed all the nobles of Judah, blinded the king himself, and carried him captive in chains to Babylon.

At the end of the siege, the city was plundered, the walls broken down, the houses burned and all except the poorest of the people carried away into captivity.

And thus was verified the warning prediction of the inspired Jeremiah, and the people of Judah made to feel the chastening hand of an offended God.

Note—A very interesting and instructive sketch of the life of the Prophet Jeremiah may be found in the lessons of the Second Intermediate department, in the August number of the Juvenile.

Lesson 35. The Three Hebrews.

[For Third Sunday in December.]

Textt: Daniel 3.

Nebuchadnezzar, king of Babylon, having erected a great golden image on the plain of Dura, sent forth a proclamation that all the princes, governors, captains, judges, and all the rulers of the provinces should attend the dedication. A herald announced that at the sound of certain instruments the people should bow down and worship the golden image, and that those who did not do so should be cast into a fiery furnace. Accordingly, when the instruments were sounded, the people generously bowed down and observed the king's decree. A report, however, was brought to the king, by certain Chaldeans, that three Hebrew captives, Shadrach, Meshach and Abednego, who had been set over the affairs of the province of Babylon, had not complied with the king's decree. The angry king commanded that they should be brought before him, when they plainly stated they would not serve the gods of the king, nor worship the golden image, but professed their faith in the true and living God, who was able to deliver them from the fiery furnace. The enraged king at once commanded that the furnace should be heated seven times hotter than usual, and that some of his mighty men should bind the three Hebrews and cast them

into the furnace. Although the heat was so great that the strong men in casting them in were consumed, the Hebrews themselves were not even singed.

The astonished king was profoundly impressed at this remarkable miracle, and cried out that he observed four persons walking in the midst of the fire, and that the form of the fourth was like the Son of God. He then called to Shadrach, Meshach and Abednego to come forth from the furnace, and blessed the God of Shadrach, Meshach and Abednego who had sent His angel and delivered His servants.

This lesson should prove interesting, and make a good impression. The story is simple, but strong, and is replete with striking pictures. It teaches that implicit faith and calm reliance upon the Lord, inspires courage, dispels danger and banishes fear.

Lesson 36. Daniel in the Lion's Den.

[For Fourth Sunday in December.]

Text: Daniel 6.

This lesson is to be outlined by the teachers, under the direction and with the assistance of the department members of the Stake Board.

It was during the reign of Darius, king of Babylon, that this most impressive and striking event in the life of the Prophet Daniel occurred. He was a noble character, having led from his boyhood a most exemplary life, and exhibited so many beautiful and praiseworthy qualities. He possessed a strong spiritual nature, as shown by the frequency with which he offered his devotion to the Lord. He also gave evidence of deep humility, implicit faith, splendid courage and unswerving integrity. These are qualities that compel admiration, and it is not surprising that by reason of the excellence of his character and abilities, he soon rose to prominence, and was advanced to the proud position of chief counselor of the kingdom, being placed at the head of one hundred and twenty princes, and he enjoyed the confidence of the king to that extent that he thought to set him over the whole realm. This great distinction conferred upon Daniel, soon excited in the hearts of the princes feelings of envy and jealousy, and they began to conspire against him. They were compelled to acknowledge his faithfulness, and could find no fault or error in him, and soon found in order to assail him it must be concerning the law of his God. They then conspired together and established a royal decree that whosoever should ask a petition of any god or man for thirty

days, save of the king, should be cast into the den of lions. They then, with much ceremony and great flattery, induced the king to sign the decree. Daniel, however, was not daunted, for no sooner was the decree signed, than he continued his prayers as usual, three times a day, with the windows of his house wide open. The conspirators having assembled and discovered Daniel praying, the charge was at once made to the king that Daniel had violated the royal decree, and sentence was demanded.

King Darius now realized the malignant purposes of his princes, but the rigid character of the laws of the Medes and Persians, which were considered unalterable, forbade the interposition of the king in behalf of the accused. Deeply grieved for the impending fate of one whose life was so valuable, and bitterly reproaching himself for his easy accession to the infamous plot, Darius sought to find means of evading the consequences of his rash decree, and labored, we are told, "till the going down of the sun, to deliver" his faithful servant.

It was not, however, without a secret hope of his deliverance by a higher power that Darius saw his faithful servant cast into the lion's den; and after a sleepless night, he returned full of anxiety, to the spot, and with a faltering voice called upon Daniel's name: "O Daniel, servant of the living God, is thy God whom thou servest able to deliver thee from the lions?" The answer verified the hopes which the king had cherished: "My God hath sent His angels and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocency was found in me: and also before thee, O king, have I done no hurt."

Thus did the Lord show that in His hands alone are the issues of life and death, and by this remarkable interposition did He establish the truth of the principle which governed the life of His servants, that "God is a rewarder of them that diligently seek Him."

At the command of the king, the conspirators met a terrible death, for they were thrown into the den and destroyed; and the king promulgated a decree that in every dominion of his kingdom, men should tremble and fear before the God of Daniel, for He is the living God.

Fourth Year—Lessons for December

President Wilford Woodruff.

The sturdy and devoted traits of character found in Wilford Woodruff are

traced to the days of early New England settlers. His parents were of that stock. He was born March 1st, 1807, in Hartford Co., Conn. As with the Puritans so was found in him a veneration for God and things divine, leading him to early spiritual inclinations.

An aged man, Robert Mason, known as "The old prophet Mason," frequently visited the Woodruff home. Contrary to Presbyterianism which was the prevailing religion, the old man believed in prophets, apostles and other officers and gifts in the Church.

The "old prophet" had a vision in 1800, but did not relate it to Wilford until 1830.

Said he, "I was laboring in a field at midday when I was enwrapped in a vision. Was placed in the midst of a vast orchard of trees. I was very hungry and walked a long way searching for fruit to eat. I could not find any. While wondering why there was no fruit, the trees began to fall until they were all gone. Young sprouts started up in their places and they grew into young thrifty trees before my eyes. They became covered with fine fruit. I picked my hands full and marveled at its beauty and was about to taste of it, when the vision closed."

He received an interpretation from the Lord stating that there was no kingdom of God on the earth and no fruits of that kingdom either. No one was authorized to administer in the ordinances of that kingdom. But these would be in the next generation. Was told he would live to see the day but would not partake of the fruit.

After relating this vision to Wilford Woodruff he told him that he, Wilford, would live to become a conspicuous actor in that kingdom.

These things were told Wilford before a knowledge of the Gospel had come to him, and the prophecy found a literal fulfillment in the life of Brother Woodruff.

In 1832 he left Connecticut and traveled with his oldest son to New York. In the winter of 1833, met an elder of the Church and after conversations with him and attending their meeting he was baptized.

Shortly after joining the Church he was ordained a teacher. The Gospel was now so plain to him that he felt he would like to tell it to the world and particularly his friends. A teacher cannot go on a mission, however, so he presented the matter to the Lord in prayer.

A High Priest with whom he had lived for six months, but who had not mentioned the thought of Wilford preaching, came to him with the words that

"the Lord has revealed to me that it is your privilege to be ordained, and to go and preach the Gospel."

In a few days he was ordained a priest and sent on a mission with an elder. Started on foot. On account of the hatred for the "Mormons," they could not visit the people's homes but fed on raw corn and slept on the ground until they got out of the county. The Lord preserved them many times from mobs.

In 1839, he was ordained an Apostle, and took part in a meeting at Far West. The enemies of the Saints declared this meeting should not be held. The Apostles succeeded in holding it and in laying the chief cornerstone of the Temple.

In 1880, he succeeded John Taylor as president of Twelve Apostles, and again succeeded him as president of the Church in 1889.

He was honest, faithful and unassuming. There was not an idle thought in his mind, not a useless nor impure sentiment in his heart. He was spoken of in the days of the Prophets as "Wilford the Faithful."

President Lorenzo Snow.

The fifth president of our Church was born April 3rd, 1814, in Mantua, Portage Co., Ohio.

Though raised on a farm and compelled to take charge of its affairs very often, through the absence of his father, he was very ambitious along educational lines. "Was ever a student at home or in school," finally entering Oberlin College, a Presbyterian institution.

He remained impervious to the doctrines advanced by the churches, however, and finally wrote to his sister who had joined "Mormonism" that "if it contained nothing better than he had found at Oberlin College, good-by to all religions."

Finally, attending a Hebrew school founded by the Prophet Joseph, he became acquainted with him and his doctrines and was baptized June, 1836.

A beautiful and remarkable doctrine was given to him through inspiration in 1840, in the following lines:

"As man now is, God once was;
As God now is, man may be."

(It would be well to explain this to the pupils).

This same year he took up missionary work in England, later becoming president of the European mission. President Young had ordered that some copies of the Book of Mormon which was being published in England should be richly bound and Lorenzo Snow was honored with the duty of presenting them to the

Queen and the Prince Consort. On February 12th, 1849, after completing his work abroad he was chosen at Salt Lake City as an Apostle.

In the fall of 1853 he was called to some missionary work in the way of locating 50 families in what is now Box Elder County. He laid out a town and named it Brigham City, after President Brigham Young. While presiding here he organized the Brigham City Mercantile and Manufacturing Co. Under this company a number of branch organizations developed such as a woolen mill, tannery, shoe factory, hat factory, sheep and cattle herds and other institutions until finally these industries amounted in value to \$260,000.00. This was greatly due to his faithfulness to duty and his willingness to respond to a call.

He succeeded to the presidency of the Church in 1898. A great debt was resting upon the Church and he determined to have it cleared up. Along with other things he revived an interest in the law of tithing. He traveled from southern Idaho to southern Utah to visit the people and talk over this principle with them. He gave the Saints to understand that they were to pay their tithing, not because it would get the Church out of debt, but because it was commanded of the Lord.

President Snow was a natural financier, was calm and placid in times of danger. He was of a literary and poetic turn of mind, and always led a temperate and virtuous life.

His life was that of an exemplary Christian gentleman and after a splendid record in the presidency of the Church his work and life were brought to a close.

Joseph F. Smith.

Our present beloved Prophet and President was born amid the trials of the Missouri persecutions. A few days before his birth, which was November 13, 1838, his father, Hyrum Smith, together with Joseph the Prophet and others were betrayed into the hands of the mob through the cruel treachery of George M. Hinkle.

His birthplace was at Far West, Missouri. His childhood days were spent with the Saints in the persecutions which led up to the assassination of his father and the Prophet.

A test of his remarkable devotion to duty came when they were located near

Winter Quarters. The oxen were left in his care and he and a boy friend had taken them out to feed.

While engaged in some sport in view of the animals, a band of twenty or thirty Indians came in sight and tried to drive the oxen away. His boy friend started home but Joseph F. thought of the oxen and succeeded in getting them started up the ravine. His efforts and the racing and yelling of the Indians, stampeded them up the valley. He succeeded in keeping between them and the Indians for some time. Finally they were separated and in taking another route to get to his animals again, more Indians followed him. Two lifted him from his horse and dropped him to the ground.

They lost their horses, but the oxen which were to take them to the Great Salt Lake valley, were saved.

In the spring of 1848, they started for the valley reaching it on September 23, Joseph driving two yoke of oxen with a heavily loaded wagon the whole distance.

"His education was obtained from his mother who early taught him in the tent, in the camp, on the prairie, to read from the Bible."

His mother was taken away when he was fourteen. At fifteen he was called on a mission to the Sandwich Islands. On his way to the coast, he worked in a shingle mill to get money to proceed. His experiences on this mission, which included wonderful gifts of healing, casting out evil spirits, and the learning of the language were remarkable evidences to him of the divine authorship of the work which he represented.

On July 1, 1866, he became an Apostle and on October 8, 1867, was appointed to fill a vacancy in the quorum of the Twelve Apostles. He filled also three British missions and one short Eastern States mission.

The position of second counselor to Presidents John Taylor, Wilford Woodruff and Lorenzo Snow, consecutively, were honorably filled by him and finally it fell to his lot to occupy the position which he now holds.

Everyone loves him. His broad spiritual nature is recognized by all who meet him and despite his 76 years, he handles the multitude of duties pertaining to his office with the ability and force of one many years younger.

He personally remembers the Prophet Joseph and saw the lifeless bodies of his father and the Prophet after their martyrdom at Carthage.

Primary Department.

Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for December.

Lesson 45.—Fast Day.

Following so soon after Thanksgiving Day, let us briefly draw the children out on what they have to be thankful for, the teacher knowing the environments and conditions of the members of her class, fitting the questions thereto—not omitting the peace, and plenty, and the beautiful Gospel blessings enjoyed by God's people in these vales of the mountains.

Foreword as to the lesson for December: To get the spirit of these lessons and to present them with understanding, the whole book of III Nephi—about sixty-five pages—should be read by the teachers, before the first lesson is given.

We have undertaken to cover a great field in four lessons, but, because of the familiarity of the children with the similar lessons in Christ's ministry in Palestine, much can be given in one lesson. The general aim of the lessons is to give the children a greater love and reverence for Christ and to show that God's Church is the same in all time and among all people.

Let us again urge teachers to read the whole of III Nephi. It is well worth the effort.

Lesson 45.: Jesus' Visit to the Nephites.

Text: III Nephi 11, 12:1, 2.

Aim: Christ-like love includes all people.

Memory Gem: Hosanna! Blessed be the name of the Most High.

Song: "Jesus Loves the Little Children," Juvenile Instructor, August, 1910.

I. The Nephites (other sheep).

1. Their country.
2. The prophet.
3. The prophecies fulfilled.

II. The Savior's Appearance.

1. The crowd near the Temple.
2. The voice.
3. The master in their midst.
4. The song of praise.

III. The Calling of the Twelve.

1. Power conferred upon them to baptize.

I. When Jesus was upon the earth, He said to the people in Jerusalem: "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jesus called the

people in Jerusalem His sheep, and by the other sheep He meant the people who were living at that time in America, in our country. They were called the Nephites, and their history is written in the Book of Mormon.

Long before Jesus came into the world these people were guided by our heavenly Father to America. Here they made their homes. They built cities and churches and Temples. Our heavenly Father watched over His people. He sent prophets to them also. These prophets told them that Jesus would come into the world and that at His birth there should be two days of light, and at His death three days of darkness. They preached the Gospel of Jesus Christ and tried hard to get all the people to serve God.

After the people had waited for many years and when many had lost faith and were beginning to doubt, one of the prophecies was fulfilled. On the same night in which the shepherds saw the angels and heard them sing their song of praise, in this country there was no darkness. The sun went down, but the whole land remained light. There was no darkness in all that night, but it was as light as though it was midday. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born because of the sign which had been given." (III Nephi 1:19).

From this time many people repented of their sins; but as years passed by they again forgot and turned into wickedness. The prophets warned them of the destruction which should fall upon the wicked at the time of the Savior's crucifixion, but they would not heed. The day on which Jesus was crucified a great storm arose; it lasted for only a few hours, but it was so terrible that some cities were burned, others were destroyed by the waves of the sea, and others by earthquakes (III Nephi 8).

During this storm a great many of the people were killed. When the storm ceased a darkness which lasted for three days came upon the land. During the darkness a voice was heard from heaven telling the people that the destruction had come because of the wickedness in the land, but promising mercy and help and protection to those who would turn unto the Lord (III Nephi 9:10).

II. "And now it came to pass that

there were a great multitude gathered together of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place; and they were also conversing about this Jesus Christ of whom the sign had been given concerning His death." While they were conversing one with another they heard a voice as if it came out of heaven. The voice filled them with awe and wonder, but they did not understand the words at first. Then they heard, "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him."

They looked upward toward heaven," "and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and he stretched forth His hand and spake unto the people, saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world."

"When Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven."

But Jesus commanded them to arise and come forth, and they cried out with one accord, saying, "Hosanna! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship Him."

III. Jesus called Nephi to Him and said unto Him, "I give unto you power that ye shall baptize this people when I am descended into heaven." Others were called also, until twelve had been chosen and given authority to baptize. Jesus then spake unto them of the Gospel, and He said unto them, "Go forth unto this people, and declare the words which I have spoken unto the ends of the earth."

How many Apostles had Jesus when He lived in Palestine? Name some of them.

How many Apostles have we in our Church? The Church of Jesus Christ is the same in all places."

Lesson 46. Jesus' Sermon to the Nephites.

Text: III Nephi 12, 13, 17:1-10.

Aim: The Lord's love and law is for all people and acceptance brings salvation.

Memory gem: Blessed are all the pure in heart, for they shall see God.

I The Sermon.

a. Beatitudes.

b. The Lord's Prayer.

c. Promise to return on the morrow.

II. Healing the Sick.

Review last lesson.

Show picture, "Sermon on the Mount."

I. In this sermon, Jesus taught the people many beautiful Gospel truths and when He came to the Nephites He taught them the same truths. He said unto them: Blessed are the merciful, for they shall obtain mercy.

Blessed' are all the pure in heart for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God."

He told them just how to live so that they should be indeed God's children.

Then, just as He had done at Jerusalem, He taught them how to pray. What is the prayer that Jesus taught? He taught the same prayer to the Nephites.

Turning to the twelve whom He had chosen, He said to them, "Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Jesus looked round about on the multitude and he saw that they were weak and could not understand all that He would say unto them. So He told them to go to their homes and think of what He had said, and to ask the Father to help them to understand and prepare their minds for the morrow, when He would come unto them again.

II. "And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude and beheld they were in tears, and did look steadfastly upon Him, as if they would ask Him to tarry a little longer with them.

"And he said unto them, Behold, my bowels are filled with compassion toward you; have ye any that are sick among you, bring them hither. For I perceive ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you."

What do you think happened then?

And when every one was healed "they did all, both they who had been healed and thy who were whole, bow down at His feet, and did worship Him; and as many as could come for the multitude did kiss His feet, insomuch that they did bathe His feet with their tears."

So you see that Jesus taught these people the same beautiful Gospel truths

and showed His love for them in the same cautious way.

Our next lesson will tell how He showed His love for the children before He left them.

Lesson 47. Jesus Blesses the Nephite Children.

Text: III Nephi 17:11-25; 18:35, 39.

Aim: Jesus loves and blesses all children.

Memory Gem: Blessed are ye because of your faith. And now behold my joy is full.

Song: "I Think When I Read That Sweet Story of Old," "Jesus Blessed the Children," Primary Song Book.

I. Blesses the Children.

1. The children brought to Him.

2. His prayer.

Blessed are ye, etc.

3. He takes the children, one by one, blesses them, prays for them.

4. The angels.

II. Ascends to Heaven.

1. Tells them He must leave them.

2. Gives the Apostles power to give the Holy Ghost.

3. The cloud.

4. The Apostles see Him ascend into heaven.

Review last lesson.

Note.—This lesson is vividly and simply told in the text. The administration of the Sacrament is omitted here, because it would make the lesson too long, and it is used in the next lesson. After the lesson, have the children tell what they can of Jesus blessing the children in Jerusalem. Show the picture.

What did Jesus show by blessing the children? Does He love us? How does He show His love for us?

Lesson 48. The Organization of the Church of Christ Among the Nephites.

Text: III Nephi 19, 20:1-10.

Aim: The Church of Christ must have authority from God.

Memory Gem: And if ye do always remember me, ye shall have my Spirit to be with you.

Song, "Little Ones, the Savior Loves You," Sunday School Song Book.

I. The Gathering.

1. The night of preparation.

2. The preaching of the Twelve.

3. Baptizing.

II. Jesus' Appearance.

1. The Sacrament administered. 18: 1-12.

2. The law of tithing. 24:8-11.

III. The Church of Christ. 26:21.

Review last lesson.

I. When Jesus had ascended into heaven the people went to their homes, but before it was dark it was noised abroad that the multitude had seen Jesus, and that He had ministered unto them and that He would show Himself again on the morrow. The word was carried a long way from the city, and many people journeyed all night to be at the place in the morning.

A great many people gathered together—so many that when the Twelve Apostles whom Jesus had chosen came to teach the people, they divided them into twelve companies, and taught them the words of Jesus.

The Apostles and all the great multitude kneeled upon the ground and prayed. They asked that the Holy Ghost might be given to them. Nephi and the rest of the Twelve went to the water's edge, where Nephi was baptized just as Jesus had instructed them. When he came up out of the water, he baptized the others. Then the Holy Ghost came upon them and the watching people saw fire descend upon them and angels ministering unto them.

II. "And it came to pass, that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst and ministered unto them."

He spake unto the multitude and commanded them to kneel down again upon the earth, and He commanded His disciples that they should pray.

"And behold, they began to pray; and they did pray unto Jesus, calling Him their Lord and their God."

Then Jesus departed from them a little way, and kneeled down and thanked the Father that He had blessed and purified these chosen ones. When Jesus came again to them He said, "So great faith have I never seen among all the Jews."

Jesus took bread and brake it, and blessed it, and gave it to the Twelve to eat, and when they had eaten He commanded that they should give it to the multitude. He then took wine and blessed it and gave it to them to drink. Then said He unto them: "This shall ye do in remembrance of me, and it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you."

Did Jesus give the Sacrament to His Twelve Apostles when in Palestine? Tell about it.

Jesus told the people to bring their tithes to the storehouse and promised them great blessings if they obeyed this law. What is the law of tithing? Do we have it in our Church?

We belong to the Church of Christ

and so we have all laws that were given then, because Jesus' Church is always the same.

After Jesus left them the Twelve Apostles began to baptize and to teach as many as did come unto them; and as many as were baptized in the name of

Jesus were filled with the Holy Ghost, and they did all things, even as Jesus had commanded them, and they were called the Church of Christ.

What is our Church called? Why?
Who organized our Church?

Kindergarten Department.

Wm. A. Morton, Chairman; Assisted by Beulah Woolley

Thoughts for Teachers.

Love shown for God's greatest gift.
"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His Only Begotten Son into the world, that we might live through Him." (I John 4:8, 9.)

"Grant me the joy to do a kindness to one of thy little ones. Light my Christmas candle at the gladness of an innocent and grateful heart." (Henry Van Dyke.)

"Welcome each small offering
That a young child's love may bring,
Though perchance he stint himself
Of some childish joy or pelf;
For love grows with being spent,
But starves in its own plenty pent."

"Come, let us live with our children,
Earnestly, holily live;
Hearing ourselves the sweet lessons
That to the children we give."

"Christmas means love. We do not observe the day quite as we should if it does not pour through our homes and hearts a new wave of tenderness and lovingness, a breath of heaven's summer air. We do not get from Christmas all we might if we are not better after it is gone, if we are not true-hearted, if we do not love God more and our neighbors, too."

"If you would give your children the true and beautiful spirit of Christmas, you must fill your own heart and soul to overflowing, for 'out of the abundance of the heart the mouth speaketh.'"

"The coming of Christ for the redemption of man portrays the greatest love and service the world has ever known. The little child is not capable of feeling the magnitude of it all, but he will catch the spirit, and we can help him interpret it by showing him how he can love enough to make little sacrifices for the happiness of others."

Books to Read:

"A Christmas Carol," by Dickens.
"The Bird's Christmas Carol," by Kate Douglas Wiggin.
"The Spirit of Christmas," and "The Other Wise Man," by Henry Van Dyke.
"Ben Hur," by Lew Wallace.

"The Flower Basket," "The Toyman and the Maiden," and "The Toyman and the Boy," from Froebel's Mother Plays.

Songs: Select those songs which appeal to you most. A suggestive list:

"Christmas Cradle Song," "Luther's Cradle Hymn," from Deseret Sunday School Songs.

"Christmas Night," and "Merry Christmas to You" (music: Good morning to you); in Song Stories for the Kindergarten.

"A Christmas Night," and "While Stars of Christmas Shine," in Holiday Songs.

"Shine Out Oh Blessed Star," in Songs and Games for Little Ones.

Memory Gems:

Choose from the following the one best suited to your class:

"Better than all the Christmas gifts
Any of us can know
Is the gift of Jesus to the world
Many, many years ago."

"Little wishes on white wings,
Little gifts, such tiny things,
And a merry heart that sings,
Make a merry Christmas."

For in Bethlehem, cradled low,
Was a little child we know,
Gave the world, oh, long ago,
The first merry Christmas."

"In Bethlehem, the story goes,
A little child was born,
Low in the manger,
The first glad Christmas morn.
That child is now our Savior, King,
Of Him we sing today,
And may glad bells o'er all the earth
Ring out a gladsome lay."

"Yes, merry Christmas let it be,
A day to love and give."

"Make some one else happy;
Just try it and see,
And you'll be as happy
As happy can be."

Rest Exercises:

1. Stand and ring Christmas bells. Children grasp imaginary ropes, high over head, and pull them slowly.

2. Trim Christmas tree. Have children climb imaginary ladder and reach high on tip toes to put a star at the top. Let them suggest different things to put on the tree.

"Here we go to and fro,
Singing in a merry row.
Do you know what we do?
Guess and guess and guess.

Choose several children to go in the circle and sing the song. Then go through motions of making some gift for father, mother, or friend. Let the children who are sitting guess what was made. Each teacher may take her group.

Room Decoration:

A few branches of holly (English ivy and cranberries make a good substitute), or pine boughs, or Christmas bells, or gilt paper stars, make a pleasing decoration. A few touches here and there may make the room more beautiful than if elaborately decorated with crepe paper or many paper chains. If possible, allow the children to take part in decorating the room.

Lesson 1. The Birth of Jesus.

Texts: Matthew 1:18-25; Luke 1:26-38; 2:1-7; Isaiah 7:14; 9:6, 7; John 3:6; I John 4:8-10; I Nephi 11:13-22.

Aim: The more we love the more we give.

There is much controversy over the time of the Savior's birth. While we believe He was born in April (Doc. and Cov. 20:1) we unite with all Christendom in celebrating His birth on the 25th of December. As time means very little to the child, it would be unwise to mention this matter.

In Palestine the inns or khans are built to accommodate both men and beasts. Land is too scarce to allow large lots, such as we have, with barns apart from the house, and every inch has to be utilized. The khans are built of stone, very often over a cave, in order that additional room may be gained. As a rule, the animals are kept below in stone stalls, which are easily kept clean, and the people live in the rooms above.

We must not imagine that the Savior was born among the filth of a stable, such

as we know, but in a stone stall or cave, which could have been as clean and wholesome as a room prepared for their use. (Charles E. Johnson.)

What did you see on your way to Sunday School this morning? (Let the children tell.) Who gave us this beautiful world to live in, with the trees and grass and flowers, and our homes, and all the other good things that we have? And the Heavenly Father gave all these things to us because He loves us. There was one other gift He promised to send to the people because He loved them. This was the greatest gift of all, He promised to send His Son Jesus to the world.

The people waited and waited for the gift. Some of them said, "We wonder when the Heavenly Father is going to send His Son, our great King, to us." At last the time came.

In a little town called Nazareth there lived a very beautiful lady. Her name was Mary. All who knew her loved her. She had a smile for every one. She knew how to help when anyone was sick or in trouble. And Joseph, a good man, who lived in the same place, loved Mary, and promised to make her his wife, and take her to his home.

One day an angel came to Mary. He was a messenger from the Heavenly Father. He said to her, "Hail, thou art highly favored, the Lord is with thee: blessed are thou among women." Mary did not understand what he meant. So he said, "Fear not, Mary: for thou hast found favor with God. Thou shalt have a son, and shalt call his name Jesus. He shall be great, and shall be king of all his people." Mary's heart was filled with joy, and she sang a beautiful song of praise and thanksgiving to the Heavenly Father.

The angel who was sent to Mary was also sent one night to Joseph. He said, "Joseph, Mary is to have a son, and thou shalt call his name Jesus: for he shall save his people from their sins." That night Joseph felt happier than he had ever felt before. Then Joseph took Mary to his home, so that he could work for her and take care of her.

One day Joseph and Mary started on a long journey together. The road was easy to travel at first; but they soon had to climb high hills. Joseph led the donkey slowly and carefully over the rough places. He often turned round to see if Mary was all right. When she grew tired he helped her down from the donkey. Then they sat down to rest under the palm trees, with their big leaves.

When Joseph and Mary had rested, they started again. When they stopped

to rest, other people who were going to the same city passed them.

It was almost dark when Joseph and Mary reached Bethlehem. They went to the inn. That was a place where strangers stayed. But there was no room for them. Joseph did not care for himself, but he wanted to find a place for Mary. "Isn't there some place we can go?" he asked the inn-keeper. "Yes," said the owner of the inn, "you may go into the stable."

Now, the people in that land loved their camels and donkeys and cows, and the places where they kept their animals was nearly as good as where the people slept. The inn-keepers kept them clean, too. The inn was built close to the mountain side, where there was a cave. The cave was a warm place for the cattle. The inn-keeper took Joseph and Mary to the cave beside the inn, and there Joseph made a bed for Mary.

That night the Heavenly Father sent the gift He had promised to all the people. He sent little baby Jesus. When Mary saw the little babe she loved him oh so much! She had with her a long piece of soft, white cloth. She wrapped it around and around his tiny body. All the mothers in that land dressed their little babies that way. They thought it the very best way to keep them warm. And when Mary had dressed her baby in the swaddling clothes she laid Him in a manger. It was the only bed she had for Him. And the little child slept. He was watched over by His loving mother and good, kind Joseph. Their hearts were filled with joy, for our Heavenly Father had sent His greatest gift to the world.

This all happened long ago, on the first glad Christmas night. This is the reason Christmas is the happiest time of the year. It is the reason Santa Claus comes on Christmas night. It is why we plan happy surprises for those we love. Have you thought yet what you can do to surprise those at your home with a Christmas gift? Hush! do not tell them. We must keep our Christmas a secret.

You can take the paper to father when he is ready to read. You can give grandmother a cheery "Good morning," and take her slippers to her. You can play with baby while mother rests, and pick up all the playthings so that the room will look orderly.

Now let us stand and do something that would make baby laugh. (Clap hands, throw imaginary ball, nod heads, and any other swift movement to rest children.)

There is a song I know which tells the story of baby Jesus. (Sing first verse of "Once Within a Lowly Stable.") Now,

you try to sing it with me. Next Sunday we will all learn to sing it.

Have you seen any pictures of baby Jesus and Mary besides those we have seen today? All of you who can, bring a picture of baby Jesus next Sunday.

Let us sing our "Good Bye" song.

Home Co-operation: "The parent should aim to preserve the enthusiasm of childhood, should take good care not to kill the delicate flowers of enjoyment and appreciation, and, above all, of grateful hearts. Gladness in giving to others, generosity stimulated, kindness and thoughtfulness awakened,—unless these accompany the Christmas-tide, it has been a failure." (From Christian Register.)

Lesson 2. The Story of the Shepherds.

Text: Luke 2:8-20.

Aim: The more we love the more we give.

Who would like to touch the picture of baby Jesus and Mary? Now, we will tell the story together. Ever so long ago our Heavenly Father promised the people a great gift. What was it to be? Why was He going to send baby Jesus? At last it was time, and in Nazareth there lived a lady named _____. Heavenly Father loved her, why? Whom did He send with a message to her? What did she do when she heard the glad news? Who else loved Mary? What did the angel tell him? Mary and Joseph went on a journey to Bethlehem. How did Joseph show Mary that he loved her? When they arrived at the city where did they go? Why could they not stay at the inn? Where did the inn-keeper tell them they could go? What did Joseph do for Mary then? And that night our Heavenly Father sent His greatest gift, _____, to the people. When Mary saw the baby she loved Him, oh so much! And what did she do for Him? Who watched over the child while He slept?

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the

highest, and on earth peace, good will toward men."

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, 'Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us.'

Then one of them said, "The Heavenly Father will care for our sheep, so that no wolves will take them tonight."

It was a long walk to Bethlehem but they were glad to have some way to show the Heavenly Father how much they loved Him. "If we could only take the lovely baby some gift," said one, as they walked along. "But we have no money," said another. "Will not our visit to the child and our love for Him be a present? And perhaps we can find something to do for the mother. I think our Heavenly Father will be just as pleased as if we had some other presents." "So He will," said the others. And they walked faster than ever. All the houses they passed were dark, for the people were asleep.

They went to the inn. They made their way to the cave where the animals were kept. They found Mary and Joseph, and they found dear baby Jesus wrapped in swaddling clothes and lying in a manger. They knelt down before the child and prayed to Heavenly Father, thanking Him for the great gift. They told Mary and Joseph of the angel's words and of the glorious song they had heard. Mary smiled and was glad. She thought, as the shepherds left her, "How happy their visit has made me! I will always remember what they have told me."

When the shepherds left baby Jesus it was almost morning, and one said, "Let us go back to our sheep." But another said, "Not yet, our Heavenly Father will care for them a little longer. Let us help to make other people happy. Let us tell the people what has happened. We must not be the only ones to know the good news." "You are right," said the others.

They went into the first house and said to the man who greeted them, "We have seen wonderful things this night: Heavenly Father sent His angel to tell us that Christ the Lord is born; and we have seen Him." They left the man and all his family feeling very happy because of the good news.

So the shepherds went into every house with the glad message. They told every one they met along the road. And when they went back to their sheep it was time to take them into the green field.

Let us say what the angels sang to the shepherds. (Have children repeat, "Glory to God in the highest; and on earth peace, good will toward men.") Let us sing

"Once Within a Lowly Stable." (Sing both verses.)

Dear old Sister —— who lives just a little way from here, cannot go out. We'll get on our coats and hats and after we dismiss we will go over to her home. We will give her a Christmas gift. It won't cost us any money, but it will be a very beautiful one. Can any one tell what it could be? Yes, we will sing our beautiful songs and say our memory gem for her.

Home Co-operation: "The best that parent or child can give is always spiritual." Find an opportunity for the child to visit an elderly person, and suggest to him what he can do.

Lesson 3. The Visit of the Wise Men.

Text: Matt. 2:1-11.

Aim: The more we love the more we give.

Review or retell the Birth of Jesus and visit of the Shepherds. In retelling, keep to your original story as much as possible. Children enjoy the stories over and over again.

Far off in the East lived three Wise Men. They read many books and knew a great deal about the stars in the sky. They studied about them every night when most people were asleep. The more they studied the more they thought of the Heavenly Father and this great world He had made for the people. Once they read in a book where it said that Heavenly Father would some day send His Son Jesus to the world, and when it was time, a new star would appear in the sky.

So that first Christmas night they saw a bright, beautiful star in the sky. They had never seen it before and they said, "The great king is born. See, there is the promise in the sky! Let us go and find the child."

Then they started to get ready for a long, long journey. Each wise man bought a camel. The camel was the only animal that could carry them across that country. While he was busy getting his food and clothes ready each wise man thought, "What can I take for a present to the baby king?" One said, "I will take all my gold. That is the best thing I have. His mother can then buy things with it that the child may need." And he put it in a strong bag to carry with him. The second wise man hunted for the best gift that he could find. At last he said, "I will take frankincense." That was a very precious perfume. He put it in a beautiful box and then tucked it away in the safest corner of his seat on the camel. The third wise man decided to

take a box of sweet-smelling spice called myrrh. It was a present people always gave to kings. Then they were ready and started off on the camels.

They soon passed all the houses. Then there was nothing to see but sand and sky. But the camels' feet could move swiftly in the sand. When it began to grow dark the stars peeped out in the sky, and when the wise men saw the new, bright star their hearts were glad. They knew they would see Heavenly Father's great gift to the people. Night after night the wise men followed the wonderful star. They traveled fast in the cool night air. When the sun was hot on the sand they rested. After many days and nights they left the sand behind them. They saw houses and trees of a large city. They soon drove their camels through the gate of the city.

The people at the gate looked at the strange men from the East, at their rich dresses and at their camels. The wise men stopped their camels and said, "Where is he that is born king of the Jews? for we have seen His star in the East, and are come to worship Him." The people shook their heads and said, "We do not know."

So the wise men drove on farther and said to other people, "Where is He that is born king of the Jews?" But each one shook his head and said, "I do not know."

Then word went to King Herod that three men from the East were looking for the new king who was born. Herod invited the wise men to his palace, and asked them all about the star they had seen. He sent them to Bethlehem and said, "Go and find out all you can about the young child, and when you have found Him bring me word." So they left the palace and started on their journey again.

"And lo, the star they had seen in the East went before them." When they saw it again they were very happy. It seemed to lead the way. It guided them down the street, through the gate of the big city, along the country road, over the hills and right to the city of Bethlehem. It seemed to guide them to a little house. The camels kneeled, and the wise men got off, taking their gifts with them.

They went into the house and found Baby Jesus in His mother's arms. They knelt before the child and thanked the Heavenly Father for His great gift. Then to show their love they gave their gifts. One gave the bright, shining gold, another the precious perfume, and the third, the sweet-smelling spice. Then they left with joy in their hearts. They had seen our Heavenly Father's greatest gift to the world—Baby Jesus.

After the story.

Today we will make a present for mother and father. Don't you think they would like one like this? (Show them a finished present. A calendar would be easily made. Have card-board cut and hole punched through at top. Have miniature picture and calendar tab to paste on it. Just a picture pasted on card-board would be suitable. Decide on something which takes only a few minutes to make.) John, you may pass each child a piece of card-board. Lucy may hand each of you a picture. I will give you some paste on your pointer finger and you can put it on the back of the picture. Then wipe your fingers with this cloth, and put the picture in just the right place and press it down carefully. We want to do it well, because it is for mother's and father's Christmas present.

Home Co-operation: Show in some way appreciation for whatever gifts the children may present to you.

"As the Magi came bearing gifts, so do we also; gifts that relieve want, gifts that are sweet and fragrant with friendship, gifts that breathe love, gifts that mean service, gifts inspired still by the Star that shone over the City of David nearly two thousand years ago." (From "The Glad Evangel," by Kate D. Wiggin.)

"Mothers should explain to their children that though they cannot make gifts to the little Lord Jesus, as the wise men did, they can show that their hearts are full of love for Him by giving to those who have little. The mothers who plan with their children some happy surprises of this sort will help them to feel the true Christmas spirit." (From The Westminster Graded Sunday School Lessons, by Frances W. Danielson.)

Lesson 4. Circle Talk.

Oh I had such a good time Christmas day! I know you did, too. I'm going to let you tell me what Santa Claus brought to you. (Give every member of the class a chance. Even the shy ones forget themselves in their eagerness to tell.) I received gifts that made me happy, but I wouldn't have been so happy had I not given gifts to those I love. I am sure that is the way it was with you, too. Now, I would like to know some of the Christmas presents you gave to other people. Just tell me what they were, not who you gave them to; because we do not talk much about the presents we give. They are our secrets, aren't they? (Let children tell.) Why do we have the glad Christmas time? Who will tell me about this picture of Baby Jesus? Let us sing a song about the picture.

Let us rock our babes to sleep while we

sing "Oh Hush Thee, My Baby." Now let us stand up carefully, take the babies quietly up stairs, and lay them on the bed. (Make motions with feet of climbing stairs, and putting the imaginary baby on bed, and going down stairs again. It will rest the children.) Now we will sit down and I will tell you some more of the story of Baby Jesus.

Baby Jesus in the Temple.

Text: Luke 2:22-39.

Aim: The more we love the more we give.

Who has a tiny baby brother or sister at home? Would you like to tell us about him? What does he do? Has mother and father taken him to fast-meeting yet? Who has been to meeting when baby brother or sister has been blessed? Who takes baby in his arms? What does he do? If you go to meeting next Sunday afternoon with mother and father perhaps you will see a little baby blessed.

Mary and Joseph took Baby Jesus to be blessed. They went to the great city. It was the same city the wise men went to when they wanted to find Baby Jesus. They passed through the gate of the city. The people saw them but did not know that Mary had the most precious baby in all the world in her arms. They walked up the hill to the largest, most beautiful building in the city. It was shining in the sunlight, for it was all white and gold. It was the house that belonged to the Heavenly Father. It was the temple.

They walked up the white stone steps and opened the door and walked quietly

inside. They saw an old, old man standing near. His name was Simeon.

Simeon's hair was as white as snow and his beard was long and white. He had loved the Heavenly Father all his life. He had been kind and helpful to his friends. And Heavenly Father had promised him that he would live until he had seen the Savior. So when he saw Mary and Joseph with the little Child, he knew without anyone in the temple telling him, that the little Baby was Jesus.

He went to them, took the little One in his arms and blessed Him. He thanked Heavenly Father, too. He said, "Lord, now that I have seen the Savior, I am ready to die in peace. I know that He is going to make all the people in the world happy." Then he put Baby Jesus back in His mother's arms. He gave Mary a blessing, too. And he blessed Joseph.

Other people wanted to see the child. There was a dear old lady who wanted to see Him. Her name was Anna. She was so old that her face was wrinkled and her step was slow. She had loved the Heavenly Father all her days, and had worked for Him in the temple. The minute she saw the Child she knew that He was Jesus; and she was happy. She looked long at the dear Baby and then thanked Heavenly Father for sending Him.

Then Mary and Joseph with the Christ child left the temple and went back to the little city of Bethlehem.

Home Co-operation: If possible, take the children to fast meeting and let them sit where they can see the babies blessed.

Good Night Song.

By R. E. W.

In rosy cloudlets lined with gold,
The great sun seeks his rest.
The frisky lamkins seek the fold,
"Tis that they love the best.
The little birdlets soft and warm
Are cuddled in their nest;
Then snuggle down in mother's arms,
Your head upon my breast,
And watch the wee stars twinkle,
And listen to the tinkle,
Of the bells upon the horses of the
dream-lady's sleigh.
She is here! Alack-a-day,
She is taking you away!
But the morning brings you back to me,
All rosy, fresh and gay.
One kiss before you go!
A soft one, sweet one, so!
And then goodby, my darling one
Goodby, until the day!

“That Flynn Boy.”

By John Henry Evans.

XXXIII.

The next four weeks flew by on the lightest of wings for Gus. There was much to do and small time in which to do it.

There were meetings to hold. Gus felt it on his conscience to preach on the streets at least four out of the seven evenings and to hold meetings in the hall during the three other evenings. These all were crowded. Curiosity had been thoroughly aroused in Macclesfield. But whatever the motive, missionaries always like to have large audiences. It is only thus that they can feel they are making headway. Oftentimes of course they are not. But it looks like it none the less. Besides, there is always the chance that the seed may fall on good ground and in time spring up into fruitfulness. So Gus felt in this case. Never was there the slightest hint of any disturbance, now the professional disturbers of his peace were removed. Whether these meetings were of any avail or not Gus did not have the means of knowing. But he felt that he was doing what he was sent to the mission field to do.

Then there was the group of young persons to look after. Some of them were in the Church already, but their faith must be confirmed and that of the rest further induced into bringing them into the fold. Indeed, as so often happens, what had occurred independently of Gus's voluntary actions greatly strengthened the faith of both classes of the youth—the opposition he had met with. They knew him to be a thoroughly pure and sincere young man. They knew he had taught them only what would make them better. Why then should he be persecuted? It argued hatred and an intolerant spirit in his adversaries, and hate and intolerance, they knew, were objec-

tionable traits of character. So the balance was greatly in favor of Gus and his teachings. For never had they seen any manifestation of either qualities in their friend. Always he had insisted on the great principle of human agency and universal love.

Naturally his preparations to leave Macclesfield drew together all the Saints and those who were friendly to them. Gus paid a special visit to every one who had shown the least disposition to befriend him or to receive his message. There is nothing like a mission to make a young man take on an elderliness and a consideration for the welfare of others. It will accomplish more towards this end than ten years under any other circumstances. But Gus was fatherly and thoughtful for the small social amenities beyond the average missionary. This it was that endeared him to every one with whom he had come into anything like close friendship. Old and young alike at Macclesfield looked up to him in respect and love. And it was hard for them to lose him. “It will be only for a few months,” he told them, “and then I'll come to see you again before I go home.”

“But then,” they objected, “you will be going farther than ever from us, and we may never see you again after that!”

To this he could only smile sympathetically and be silent.

XXXIV.

At the Liverpool office Gus found his work of a different nature from that to which he had been accustomed. He still preached occasionally on the streets and in the chapel which the Saints in that branch had. But that was all the resemblance between his present and his past labors. He did not distribute tracts any more. Nor had

he any of the Saints whom he was expected to visit and keep spiritually warm. That was done by elders who had been there longer than he. He met the companies of missionaries at the docks and conducted them to the Liverpool office, just as he had been met and conducted thither on his arrival from America. Moreover, he always met with the president of the mission when he was giving instructions to the new arrivals, and added his counsel to that of the president's. And then, too, he did some work on the "Star," the missionary weekly in England.

But his principal work was to visit conferences of the Church. Sometimes he went with the president of the mission, sometimes he went alone or in company with another elder. In this way he visited all parts of England, Ireland, Scotland and Wales. And once he went with the president on the continent, to France, Belgium, Holland, and Germany. They were gone more than two months, in which they did a good deal of sightseeing as well as missionary work.

There is always something about traveling in strange countries and talking with strange peoples that puts the cosmopolitan touch to one's character. Nothing will take its place—nothing can—neither reading nor conversing with those who have traveled. And Gus had ample opportunity now to put on some of this cosmopolitanism. He saw and studied a great many of the things that are worth seeing in the greatest of European countries. Unconsciously but certainly the beauty and grandeur of these objects wrought themselves into the fibre of his being, and accomplished their share in bringing to pass the transformation of his character.

Another thing during these days contributed to these subtle changes in Gus was his temporary appointment as president of the European mission. The apostle who had filled this position during Gus's ministry in England was released to attend special meet-

ings in Salt Lake City. He chose as the temporary officer at Liverpool the young man whose missionary labors had brought him into deserved repute among "Mormons" and non—"Mormons" alike. And this high place of presidency effected its change in the youthful Flynn. For in this capacity it fell to him to render decisions on important questions, to make arrangements for conferences, to dispose of new arrivals in the mission, to release those who had filled their allotted time, and to travel from place to place counselling and directing and teaching. And everybody knows that there are few things that develop character like responsibility.

Three years it came to be since the greenhorn from a country village appeared in England to preach "Mormonism." A new apostle from Utah took the place of the preceding apostle as president of the mission, and Gus was released to return home.

True to his promise, he visited Macclesfield prior to embarking for America. There was a great welcome for him when he came to the place. The Saints tendered him both a reception and a farewell at the home of one of them. He stayed there four days, which he spent in visiting among his friends and looking for the last time on scenes he had learned to love. It was all very saddening. Much as he longed to go home, still the thoughts of separation from those whom he had been as much to and who had been so much to him gave him many a heart pang. Partings had always been saddening to him, anyway.

One thing that tended to lighten his feelings was that those young persons who had not joined the Church while Gus was laboring among them decided now to be baptized. They were pre-destined Saints, they declared, and it was only proper that he who had done so much to make religion clear to them should baptize them. Even in sacred matters people are bound to have their preferences.

The ordinance was performed in a

stream a few miles out from the town. This, it was thought, would be better than the public baths. A company of the young people went out with Gus. It was in the country, the weather was beautiful, and everybody was as happy as he could be in the shadow of a parting. The company stopped at the house of a friend near the water that those to be initiated into the Church might don their baptismal clothes.

As they came out of the house, someone said excitedly:

“Who’s that?”

A dogcart had stopped at the gate on the road. A woman was in the act of alighting.

“It’s Miss Woodstock!” another exclaimed.

And sure enough it was she. Gus had not seen her since that parting several months ago at his lodgings in Macclesfield.

There was a general handshaking with exclamations of delight and inquires on both sides.

“And what brought you here?” Gus ventured to ask.

“Why,” she answered, “I’m going to be baptized!”

Everyone showered congratulations on her. Gus alone was silent, but he was obviously pleased.

“But how did you know where we were?” he inquired again.

“Oh,” she said evasively, “I’ve been keeping in touch with what has been going on. A little bird tells me all!”

That was enough. Merry chit-chat succeeded, in which everybody had a share. Presently Miss Woodstock went into the house and donned her baptismal dress. Then the company proceeded to the water, where the ordinance of initiation was performed that admitted seven persons into the Church.

XXXV.

Six weeks later Gus Flynn alighted from the train that stopped for a few minutes at his native town. It was at daybreak, and only his father and

one brother were at the station to meet him. There was some doubt in the elder Flynn’s mind whether that splendid, well-dressed figure coming towards him was that of his son or not. If it had not been for the occasional photographs that had come to the Flynn home the doubt would have remained. But the red hair and somewhat of the same facial features reassured him, and his pride and joy knew no bounds.

You have doubtless seen a young child in whom the innocence and unsophistication of childhood have not been conscious dancing about in sheer unadulterated delight over a new toy that had been long promised but that exceeded all anticipation even of the childish imagination—how it shouted out its ecstasy and clapped its little hands and pressed the new possession to its heart? Well, that was the way of the grown Flynns. The mother would always be coming up to him as he was seated in the family arm chair,—she insisted that he sit in that, as the only proper way of recognizing his station —taking him by the two shoulders and staring at him incontinently, saying all the while:

“Dear me, child, are you my very own Gus or somebody else—I don’t know!”

And then she would chuckle silently in her own inimitable way with supreme satisfaction, as if the little falsehood of playing she couldn’t tell whether it was her son or not afforded her the greatest comfort.

The father could only stare furtively at his boy in a happyfied state of mind, as if he were saying to himself, “Well, this is worth all the sacrifice I ever made. When I present this boy to the good God, He will say, ‘It is worth while! It is better than hoped for!’”

“Dear me, child!” Mother exclaimed again, this time over another matter, “I forgot something!”

She trotted away after her fashion into the other room and brought out two letters very gingerly in her hand.

“These came,” she explained, “the

one yesterday and the other three days before that."

He looked at them. They were both in the same dainty, feminine hand. He blushed, but the blush passed unnoticed in that joyful company.

Later on in the day he met Mr. O'Harrigan, his one-time employer. Seeing the large form of the Irishman coming towards him, bigger and rounder than ever, Gus planted himself squarely in front of the man when he came up, and extending his hand, he said:

"How do you do, Mr. O'Harrigan?"

The man stopped, looked the speaker over without apparently knowing who he was, and said:

"You have the advantage of me, sir. I can't say that I remember ever seeing you before."

"Don't you remember Gus Flynn—your old stable-hoy?"

"Gus Flynn!" he exclaimed taking the extended hand rather mechanically, and then continued repeating the name as if by dint of repeating it he could

understand what was otherwise puzzling. Then it dawned on him that there was a resemblance between his former stable-boy and the fine-looking man before him. The astonishment of Mr. O'Harrigan knew no bounds.

"Well, well, well!" he exclaimed, still gripping Gus's hand, "if that's what a mission does for your young men, by thunder, I'm going to join the Church myself and then have all my boys go on missions. How long have you been gone?"

Gus told him.

"What are you going to do now? You can have a job with us, you know."

"Thank you," Gus answered. "I should like to get a job till September, and then I'm going to school."

"You ain't going to be married, then? I heard you were going to bring a girl back with you."

Gus colored. "Not yet. School first for me and then marriage."

THE END.

November.

By Ida Stewart Peay.

Though the sun shines less bright,
Still the world is so light,
I cannot be dull;
And the starry beams that fall
Through the cloud's changing wall
My saddest thoughts lull.

And all blue is the sky
As the sun rises high;
I love its soft hue.
Though the branches are bare,
There is that in the air
Which thrills my heart through.

And the low wind that blows
Seems to soften my woes
And tell of His love—
Earth's death's but a symbol,
Our hopes to rekindle
Of heaven above.

Yes, that keen breath of fall,
Bearing secrets to all,
Whirls in from afar,
And shakes off from the trees
Their fair children the leaves,
Their beauty to mar.

But the autumn days come
And complete the year's sum—
And fair do they seem,
For their bare, naked beauty
Is able to charm me
As waking I dream.

Notes on Our History.

By D. W. Parratt.

X—Coronado's Expedition.

Francisco Vasquez de Coronado was a splendid type of the early Spanish explorer. He was made governor of Nueva Galicia, the extreme north-western province of Mexico, in the year 1539. We recall how he was persuaded by Friar Marcos to believe the highly colored stories relating to marvelous riches of the Seven Cities of Cibola. We also remember how he endeavored to have Mendoza fit out an expedition at the state's expense for the purpose of going against these cities and seizing the vast wealth therein contained. Of course the taking of these heathen riches was to be done in the name of the king and of the church, and the spoils, as usual in those days, were to be divided among those directing the affairs of the nation and also those affiliated with the holy worship. According to the ethical standard of the time, the Christian Spaniards felt a perfect right in confiscating any property they desired from the non-believing Indians.

It was in the autumn of 1539 that Marcos and Coronado urged their claims before Mendoza and it was late in the same season that Coronado agreed to assume responsibility of the north bound expedition. Mendoza commissioned the new governor to lead the army and he also promised to furnish some soldiers and supplies. Coronado, however, was to stand the great expense and in turn was to claim a goodly portion of the treasure brought home, was to have the boundaries of his province extended, and was to receive the honor and glory resulting from the undertaking.

Coronado was a man of wealth and of action. He spared neither in this new enterprise. When his own vast riches were consumed he borrowed from the government and then from

other sources. In the spring of 1540 he and his hopeful army began their long, eventful, and perilous march towards the north. An old journal declares that he had with him "300 soldiers, 800 natives, 1,000 negroes, besides Indian servants, pack mules, horses, cows, sheep, and swine by the thousands."

As Coronado marched northward with his army, one Alarcon was to direct a fleet up along the Pacific coast of Mexico to accompany the expedition. Alarcon was to transport the heavy supplies and implements and was to keep in touch with the army by means of rivers emptying into the sea. The fleet passed on and on up the coast and finally reached the mouth of the Colorado River. This river Alarcon explored for some miles, in the smaller boats of his fleet. But while he discovered the mouth of the wonderful Colorado, he failed in the purpose of his mission, for the simple reason that as Coronado went farther and farther northward the army kept increasing its distance more and more from the sea.

The land expedition headed almost due north and came to the present site of Tombstone, Arizona. Then it journeyed past Salt River and on to the Little Colorado. Here it was that Coronado first sighted the Zuni Pueblos, the humble cities so extravagantly pictured by Marcos. Regarding this trying journey let us copy a bit from the report Coronado sent back to Viceroy Mendoza: "It grieved the whole company that a thing so highly and so much bragged about by the Friar Marcos should be found so contrary, and it made them suspect that all the rest would fall out in the same sort. But I sought to encourage them and to fix their thoughts upon the seven cities and other provinces of which we had knowledge; and with this purpose

we all marched cheerfully through a very bad way, which was not passable but one by one, contrary to the report of the friar that the way was plane and good. There are in truth mountains which although the way were well mended, could not be passed without danger of breaking the horses' necks."

The account goes on to tell how "the

lambs and sheep lost their hoofs" and how many of the cattle and sheep died en route through the rough passageways, notwithstanding the fact that the army "travelled but two leagues a day." Many horses, negroes, and natives succumbed to the hardships of the journey. Food for both man and beast was scarce and for this reason the fam-



THE GRAND CANYON OF THE COLORADO.

ished army was often compelled to travel nigh on to the limit of its endurance.

At length the half starved expedition encountered the hostile inhabitants of the first of the seven disappointing cities. Of this Coronado remarks: "I arrived with all the rest of the horsemen and footmen and found in the field a great host of Indians which began to shoot at us with their arrows." The fatigued Spaniards reluctantly set upon the Indians and forced them to flee to other fields and to the nearby village. The pueblo was well fortified and it was with considerable difficulty that the soldiers conquered the natives refuged within its walls. A discouraging search for food, precious stones, and costly metals was made after which Coronado sent further report to Mendoza in these words: "It now remains to certify your Honor of the seven cities and of the kingdom and provinces whereof the Father Provincial (Marcos) made report unto your Lordship. And to be brief, I can assure your Honor he said the truth in nothing he reported, but all was quite contrary, save only the names of the cities and the great houses of stone."

The haughty Spaniards were resolved not to return to Mexico empty-handed, so they undertook determined trips into surrounding country far and wide in hopes of finding some reward for their laborious hardships and trouble. One of these search parties headed by Don Garcias struck out toward the northwest and was the first party of Europeans to ever behold the awe inspiring chasm of the Grand Canyon of the Colorado.

From the Cibola natives, Coronado heard stories of cities eastward and thereupon directed the main part of

his army toward them. Tiguex was conquered and then a four days' journey brought the expedition to Cicuie, a small pueblo near the present site of Santa Fe, New Mexico. From here the forces were conducted into the open wilderness northeastward "almost three hundred leagues distant through mighty planes and sandy heaths, so smooth and wearisome and bare of woods and stones." Coronado was making for Quivira, located very likely way out in what is now the middle of the state of Kansas. At this place he expected to encounter enormous riches. An Indian guide, named "Turk" by the Spaniards because he resembled a native of Turkey, had encouraged Coronado in this extravagant belief. Of course the governor was sorely disappointed and "Turk" was made to pay for the blunder with his life. Quivira proved to be but a village of straw huts inhabited by fierce, hostile warriors. The place contained no riches of any kind.

The Spaniards by now became completely disheartened and made a chagrined retreat to their old homes and friends in Mexico. Enroute Coronado fell from his horse and received injuries resulting in the loss of his wits. The discipline of the army thereafter was destroyed "so that Coronado lost control and brought back to Mexico only one hundred men." Vexed and crest-fallen they reached the city of Mexico in the autumn of 1542 and thus completed what is perhaps the greatest land expedition in the world's history. Coronado found no gold but he discovered a mighty region of unknown territory. He lost his fortune in the expedition and became heavily involved in debt but withal caused his honored name to be indelibly written upon the pages of our western history.



Nursery Department, Ogden Sixth Ward.

By Ellsworth J. Weaver and Reuben T. Wright, Supervisor Parents' Department, Ogden Stake.

We have organized and established a department called the nursery department, in the Ogden Stake of Zion. The one we have organized is in the Ogden sixth ward. In the near future we expect to establish more of them in our Stake.

About the first of the year, 1914, we organized a nursery committee to act in a local capacity, but on account of not calling our sisters to act permanently, and not fully equipping our nursery, it was not the success we wanted it to be.

About the first of May, 1914, we reorganized the nursery committee and fully equipped the nursery.

The following sisters were called and set apart to act as the nursery committee in the Sixth ward:

Annie L. Maw, Chairman; Eliza Weaver, and Gertrude Rohersen.

And the splendid condition of our nursery is due largely to their untiring and painstaking efforts in its behalf.

It is a success and is growing every Sunday.

We receive testimonies from time to time, from our Saints, of the good it is doing them.

We have met with considerable opposition but we listened to the still small voice which whispered to us that it could be done; and by chance we received a piece of poetry which gave us additional strength:

IT CAN'T BE DONE.

Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That "maybe it couldn't," but he would
be one

Who wouldn't say so till he'd tried.

So he buckled right in, with the trace of
a grin

On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it can't
be done.

There are thousands to prophesy fail-
ure;

There are thousands to point out to you,
one by one,
The dangers that wait to assail you.

But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to singing as you tackle the
thing

That "can't be done," and you'll do it.

The nursery department is an appendage to the Parents' department. It is organized for a three-fold purpose.

First. Where mothers can bring their children who are not old enough to be enrolled in other departments of the Sunday School and have them cared for, while they (mothers) enjoy the spirit of the meeting and go home feeling refreshed.

Second. It is in this department that the children can receive lessons in discipline and better qualify them for the next department.

Third. It is a means to increase attendance in our Parents' department. Why? Because mothers deprive themselves of the sacrament and the spiritual good they so need for fear their children may disturb the meeting.

ORGANIZATION.

We feel four or five sisters should be chosen; those who have had experience in supervising and winning the love of the children, to act as the nursery committee.

- a. They should be called to this office and set apart.
- b. No other labor should be imposed upon them.
- c. They should be enrolled in the officers and teachers' roll book.
- d. Outline their work and co-operate at preparation meeting with co-workers.

e. Meet with the Parents' department at union meeting.

f. Meet with officers and teachers at Primary meeting Sunday morning.

g. From prayer meeting to the nursery room to receive the children where suitable play and games are provided.

h. A roll and record should be kept of all work done in this department.

i. It is the duty of the committee to see to it that all of the equipment is in a sanitary condition and is fumigated from time to time.

j. And when the Sacrament is being passed one of the Deacons should go to the nursery department and administer the Sacrament to them.

EQUIPMENT.

I. A room suitable.

- a. Well ventilated and heated.
- b. Carpet on the floor.
- c. Chairs, go-carts, cradles, etc.
- d. Games, blocks, books, balls, and toys, etc.
- e. Swings, tables, book case, pictures, hat and coat rack.

FINANCIAL REPORT.

Received	\$38.75
Disbursed	30.50
On Hand25
Labor donation	16.00

The nursery committee spent four days in canvassing the ward from house to house on account of a cake sale, and one day buying equipment for the nursery.

KINDNESS AND GRATITUDE.

Beware of taking kindnesses from others as matters of course. The heart well purged by humility is so deeply conscious of its unworthiness that to receive acts of kindness always excites some emotion of gratitude, of shame,

of surprise, or all three together—of gratitude for the benefit, of shame upon thinking how ill it is deserved, of surprise that our brethren should bestow upon us what we so little merit.—From Mr. Gladstone's "Religious Life."



Childrens Section

A Thanksgiving Errand.

"Thou shalt thank the Lord thy God in all things."

Solomon Jeffers rushed over to his store at seven instead of eight o'clock on Thanksgiving morning. He was the young merchant of Omni, a new and thriving little settlement on one of our western borders. Nine was the usual hour for opening the store in the morning but Mr. Jeffers had agreed with some of his customers that it should be open from eight till ten on this holiday, and he wanted an hour for himself in the store to attend to some details before the people should begin coming in.

Some one had preceded him, however, even at that early hour. The door had been already unlocked, and he found his errand boy, Penrose Harley, busy in the store picking up and putting in place things which could not be attended to the night before because of the store being crowded with customers until a late hour.

"You are the best boy I ever saw, Penrose!" said Mr. Jeffers warmly, as he noticed what headway had already been made in the process of clearing up.

"What are all these things?" asked Penrose, touching a great pile of packages on one end of the counter.

"Well, great Scots!" exclaimed Jeffers. "That blockhead, Jud Larson, didn't take the things the Carman outfit sent for, on his load of flour after all. He's the biggest crank I ever saw! I wouldn't give ten cents a hundred for donkeys like him!"

"It isn't Jud's worth or worthlessness

you have to consider now, Sol, it's what to do about the Carmans' Thanksgiving stuff," said the boy, methodically.

"That's so, little philosopher!" Sol answered. "Your head is clear this morning, mine isn't. What shall we do?"

"I don't know!" returned Penrose. "But we must do something. You know Jud said those three Carman families were out of everything and had sent for all kinds of trimmings for a Thanksgiving dinner."

"Yes," said Sol. "And the men folks are all away at work on the canal, and because of the rush work there the boss will not let one of them off for half a day even for fear of being unable to fill his contract at the time specified. And every team belonging to this town is employed on that canal. Now what can be done?"

"Is that mule in your calf pasture, Sol, of any use?" asked the boy.

"That's an old pack mule I used when I cooked for some miners. She is safe all right, but the slowest thing ever was. She couldn't walk the ten miles to the Carmans' ranches in all day."

"Better try it with her; it will show you want to be accommodating to your customers and give your store a boost, besides making a truer Thanksgiving day for those lonesome women and children out there on their ranches with no men around," said Penrose looking very serious.

"Do you mean that you would sacrifice your holiday and spend it in that way instead of with your mother?" asked Sol.

The boy looked thoughtful for a



"He took the sandwich from his pocket and sat down on a bunch of grass and leaves."

moment, then said, "Would it not be the only right thing for one of us to do that, rather than have those women and children entirely disappointed over their Thanksgiving dinner? I believe I would be happier to try to deliver the goods on the old pack mule than to leave what looks to me like a real duty unattempted."

"Go and get the mule then," said Jeffers. "I will help you arrange the baskets as she carried them when I cooked for the miners, and you can go with her, since you feel so heroic over this blunder of Larson's."

In twenty minutes Penrose Harley was ready to start with Puss, the mule, on his Thanksgiving errand.

"You will send word to my mother, won't you, Sol, why I shall not be home much today?" the boy asked as he started off.

"I will go and tell her myself, Pen, since you are doing so much for me and others," the storekeeper answered heartily. "And, Pen, call at my house as you go along and ask my wife to give you a sandwich, or something to stay your hunger; you are likely to need it."

Penrose did as his employer directed, and then walked steadily and briskly forward. The mule he found to be very kind and willing, and not so slow, he thought, as Mr. Jeffers had pronounced her. In two hours and a half he had reached the first Carman ranch. It was ten o'clock, the woman said who came to the door in answer to his knock.

A group of joyfully surprised children gathered around, and there was no end of the thanks expressed for the kindness of Mr. Jeffers and his errand boy in delivering the Thanksgiving supplies.

The family said they would see that the other two families got their portions of the goods. So Penrose started homeward as soon as the baskets were emptied.

When he and Puss had passed over a hill and were out of sight of the ranchers, he said to her, "We will take

a rest here, Puss, you deserve it. You can drink from the canyon creek, and so can I. Then you can pick grass for a while and I eat my sandwich."

He took the sandwich from his pocket and sat down on a bunch of grass and leaves. As he did so the memory crossed his mind of evening dévotion the night before, when he and his mother had read together the fifty-ninth section of the Doctrine and Covenants. He repeated aloud the seventh paragraph: "Thou shalt thank the Lord thy God in all things." Holding his sandwich ready to bite, he asked himself, "Am I as thankful as I should be?" And before eating his scanty repast he knelt down and offered up an earnest prayer of thanksgiving and supplication.

As the boy arose from his knees, "with cheerful heart and countenance," a man in an automobile came slowly up over the hill. Seeing the boy and mule there, the autoist stopped and asked, "Isn't this rather a lonesome way of spending your Thanksgiving day, young man?"

That sounded good-natured and sociable, and Penrose replied, "Not if you're out to do a favor and feel thankful for the opportunity."

The man looked pleasantly surprised at the boy's answer, and stepping from his car came close to where Penrose stood. "You are one in a thousand, boy," he said. "I certainly should like to know where you reside and who your parents are."

"For the last two months I have lived down here at Omni with my mother, Margaret Harley," said Penrose. "My father died when I was a baby."

The stranger was watching Penrose very eagerly. "You look like your mother, don't you?" he asked with evident emotion.

"People always say I resemble her much," replied Penrose.

"And her name was Margaret Stockdale before she married, was it not?" queried the stranger with increasing interest.

"Yes, sir!" was the boy's quick answer.

"Oh, boy!" the stranger almost gasped, "your mother is my sister for whom I have been searching and advertising for the last twelve years."

"That's nearly as long as I have lived," said Penrose, as he put his hands into those of the stranger which were stretched out to him. And he added, "Mother has long thought you dead, Uncle David, because she could get no word from you."

Then the man and the boy embraced long and tenderly, and wept profusely on each other's necks.

L. LULA GREENE RICHARDS.

Peter Rabbit.

Peter Rabbit hopped up the Lone Little Path brim full of the news that Danny Meadow Mouse had a family. He fairly ached for someone to come along to whom he could tell it. Peter just loves to tell news. But no one did come along and Peter kept on, all the time watching out ever so sharp for a little wee lost Meadow Mouse. Way over on the Green Meadows he heard a frightened yelping growing fainter and fainter. He sat up as high as he could to look and way off in the distance he saw a black-and-white dog running so fast that his ears flapped. His tail was between his legs and he was crying "Ki-yi-yi! ki-yi-yi!" at the top of his voice.

"Wonder what ails him," thought Peter. "Serves him right anyway. He had no business down here on our Green Meadows. I never could understand what possible good a dog is anyway. He is always poking his nose in and making trouble for the rest of us. There come the Merry Little Breezes and perhaps they know what it is about."

Sure enough there came the Merry Little Breezes of Old Mother West Wind dancing over the tops of the grasses. They were coming from the direction of the little dog and they

seemed to be very merry and happy about something. As soon as they saw Peter they danced over to him.

"What's the matter with that little dog?" demanded Peter.

"He met Black Pussy and he didn't like the meeting. In fact Black Pussy has frightened him most to death and that is why he is running so fast," they replied.

Peter grinned. "I'm glad that Black Pussy is of some use," said he, "though for my part I had about as soon have the dog around as her. Now I wish something or somebody would come along and give her just as bad a scare as he has given that little dog. By the way, have you heard the news?"

"What news?" asked the Merry Little Breezes, looking at Peter suspiciously. You see Peter's news sometimes proved to be no news at all.

"Why about Danny Meadow Mouse! He has a wife and family!" Peter fairly shouted it.

Instantly the Merry Little Breezes crowded about Peter and demanded to know how he knew, and said that they didn't believe it because they didn't see how Danny could have kept it secret from them so long.

"It is so!" Peter was just a wee bit provoked to think that they should doubt his word. "Danny told me so himself. More than that he told me that one of his babies has run away and is lost. He's out hunting for it now, and so am I." Peter made ready to move on.

The minute Peter mentioned the lost baby Meadow Mouse the Merry Little Breezes became very much excited.

"That is just who Black Pussy caught!" declared one.

Peter looked startled. "What is that you said?" he cried.

Then the Merry Little Breezes told him how they had found Black Pussy tormenting a wee, terrible frightened Meadow Mouse, and how they led the little black-and-white dog to where Black Pussy was just in time to save the wee Mouse, who ran away and hid,

while Black Pussy was chasing the dog.

"But where is he now?" asked Peter.

The Merry Little Breezes shook their heads. "We don't know," they confessed. "We followed Black Pussy to see the fun and when we got back the little Mouse was nowhere about, although we hunted everywhere. If we had known he was Danny's baby we wouldn't have left him at all. We'll have to make up by helping in the hunt."

"That will be splendid!" cried Peter happily.

And with that they all scattered to hunt for little Mite, the lost baby of Danny Meadow Mouse.—Thomas Burgess.

The Boy That Was Chosen.

A business man wanted a new office boy. He advertised in the town papers and asked that applicants reply by letter. He made this request because he could judge of several things by the letter a boy would write. The advertisement stated distinctly what sort of service would be required. In any large city there are always a number who want positions, so many answers came in.

One boy couldn't spell, and his letter went into the waste basket. Another boy wrote with a lead pencil. Now there may be emergencies where it is necessary to write a letter with a pencil, but it is not ordinarily considered courteous to do so. The writing of one was so illegible it took too long to read it. Pretty-looking handwriting was not asked for, but one fairly easy to decipher. One boy thought he would do some fine work, and his letter read like a flowery school composition. It should have been strictly business. Another did not give the information asked for about his age and where he lived. So when all these letters, defective in one way or another, were thrown out, there remained a few whose writers might pass muster.

Then this business man wrote to these few boys and appointed different times on which each should call at his office. He named odd hours, like 9:10 or 11:20. This was to test promptness. One boy thought 9:15 would do just as well, and another appeared at 11:30. What difference did five or ten minutes make? Well, it made this difference, such boys never went to that office again. Another boy, when the business man asked if he could do a certain thing, answered: "You bet." Still another said, "Sure." Now this business man was not a stickler about language at all, but he had certain notions of business propriety, and he would have been better pleased if the boys had said, "Yes, sir," or "Yes, Mr. Blank."

It chanced that when one boy approached the building the business man glanced out of his office window and saw this applicant toss away a cigarette. He was disposed of in short order, and carried away the lesson that boys who smoke cigarettes are not wanted. Still another had hands which needed scrubbing, and unspeakable finger nails.

What boy did win out at last? The boy whose letter was neatly written and correctly spelled, who answered the advertisement exactly, and no more; whose manner was respectful; whose personal appearance was tidy; who was prompt to the minute. As a matter of fact, he was so afraid of being late that he stood outside the building fully five minutes until the town clock's hands would make 9:10 in an instant more and then he mounted the steps. The business man saw this, too, for he happened to be glancing out often on these mornings when he was looking for boys.

The boys who read this article may not yet be quite ready to answer advertisements, but they will be very soon, and it will do no harm to prepare now by such habits as will mean success.

The Children's Budget Box.

Be Happy.

Be happy, little children,
Be happy, old folk, too,
Because when God
Looks down from heaven,
He sees both me and you.

Let us be like the sunshine,
That shines so bright all day.
And let us all be thankful;
For the sunshine bright and gay.

The sun and moon are bright.
They watch us day and night;
The children are so happy,
When they see them come in sight.

The stars they are God's torches,
To light our darkest path;
So let us all be happy,
And we shall win at last.

Leona Holyoak,
Geronimo, Arizona.

Age 11



The Two Friends.

Cleah Whipple,
Shumway, Ariz.

How Little Jane Was Cured.

Little Jane White lived in a far-off country with her father, mother, brother and sister. Poor little Jane had been sick with scarlet fever for a month and nothing seemed to cure her. Her parents had done all they could for their dear child. One day Mr and Mrs. White were looking in a doctor's book to find some cure for poor Jane. A rap came at the door. Mr. White opened the door and there before him stood two fair looking men. They told Mr. White that they were Latter-day Saints of the Church of Jesus Christ. Mr. White was very glad to hear that they were Latter-day Saints for he had read in books that they administered to the sick people and that they were cured and the thought came in his mind that they could administer to little Jane and she would be helped. He gladly invited the missionaries in their home. The missionaries said they had not had anything to eat for a day. So Mrs. White at once began preparing a meal for the Saints and she also listened to the gospel the missionaries were preaching. Soon the meal was ready and the missionaries sat down to dinner, the family joining them except poor sick Jane. After dinner Mr. and Mrs. White told the missionaries about their sick child and asked them to administer to her for they had faith in God that He



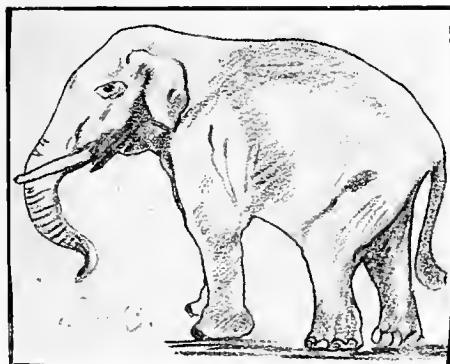
By Ila Walton,
Monticello, Utah.

Age 14.

would cure her. So the missionaries went in the room where little Jane was and administered to her. After she had been administered to she fell into a deep sleep, and slept for about an hour. When she awoke she was perfectly well. She got up and dressed, and joined the family at supper. The missionaries stayed all night with them. That evening they preached the gospel to the family, and Brother Evans, one of the missionaries, held Jane and her sister and brother on his lap and told them stories of the Book of Mormon. He also taught them how to pray to the Heavenly Father every night and morning, and they all prayed that night and thanked the Lord for saving Jane's life. The next day the family were baptized and joined the "Mormon" Church. The next year the missionaries were released from the mission field and went home. The White family went with them to Utah, and there they made their home. They never forgot the glorious day when poor sick Jane was cured.

—
Ebba Wahlstrom,
Nampa, Idaho.

Age 14.



By Cleah Whipple,
Age 13. Shunway, Ariz.

Frank's Fish.

"I have it," cried Frank as he pulled his line from the water. There, indeed, was a large trout.

"Oh, what a large one!" exclaimed Will, Frank's friend.

"This will make a meal for mama and me," said Frank.

Will was a good fisherman. He had watched the men, and as his home was near the lake, this gave him a good opportunity of taking lessons from the experienced anglers. But Frank had never fished before in his life. He had watched the fishermen a few times and wanted to learn while he was young.

"Fishing is easy" said Frank.

"Yes, where there are plenty of fish," said Will.

Frank did not have very good luck the first day, however. He caught two fish only. But when he got used to the line he could catch twelve or thirteen in one day.

With Will's help Frank became a great fisherman, and caught the largest fish in the pond.

Fern Hackett,
Alpine, Utah,
R. F. D., No. 1, Box 56.



By Vera Ferrin
Age 14. Burley, Idaho.

Autumn.

Autumn is coming!

Her voice fills the air;

Then must we harvest

With greatest of care.

Then is the season

When the farmer will reap;

And leaves will turn golden

On mountain and steep;

Then earth will throw off

Her garment so old,

And put on a new one

Of red and of gold.

This is the loveliest

Time of the year.

All hail to dear autumn!

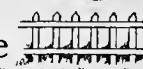
Good tidings, and cheer.

Mellie Woolley,

Salt Lake City, Utah.

• LITTLE SCISSOR-STORIES •

(IX)

CHIS is a Bunch of Cherries," said Cousin Kate, snipping and clipping with her clever . "The  grew on the little tree by the  back of the  at Grandma Gray's. In the spring, when Billy first came to Grandma Gray's, the little  was covered with white . "But wait!" said . "The  will shine and the  will fall, and the white  will blow away, and the green  will come, and then the fine red ! Then Tom will bring his  and you will bring your , and Tom will shake the  down and you will pick them up. And I will get my  and my  and my , and I will stir and beat and roll, and make a beautiful cherry- for you!" "And I will take my  and my , and eat and eat and eat up that beautiful cherry- for you!" cried , dancing for joy. "Ho, ho!" said a fine fat Robin, who was sitting close by. "This is the fine fat Robin," said Cousin Kate, clipping and snipping with



her clever . ““ We will have a feast too, when the  are ripe ! ” “ Yes, yes ! ” said his little mate. “ We will choose a fine  , and peck and peck till nothing is left but the  ! ” So the  shone and the  fell, and the white  blew away, and the green  came, and then the fine red  . And out came Tom with his  and Billy with his  , and stripped every single  off the  before the robins had had so much as a taste ! “ A greedy little boy is Billy ! ” said Mr. Robin. “ Yes, yes ! ” said his little mate. And  looked up and saw them. “ Ho, ho ! ” he laughed. “ So  like cherry-  , too ! ” Then he chose the biggest  from his  and hung it on the  , and ran away into the  , dancing for joy. But Mr. and Mrs. Robin flew down to the  , and they pecked and they pecked till nothing was left but the  . “ A sweet little boy is  ! ” said Mr. Robin. “ Yes, yes ! ” said his little mate ; ‘ and Grandma Grey will make him a fine cherry-pie.’ ”



The Funny Bone.

Evening Up.

"Albert," said Mrs. Dakin, to her youngest son, "when you divided those seven pieces of candy with your brother did you give him four?"

"No, ma'am," replied Albert. "You see, mother, I knew they wouldn't come out even, so I ate one piece before I began to divide."

The Reason.

One day a Scottish boy and an English boy who were fighting were separated by their respective mothers with difficulty, the Scottish boy, though the smaller, being far the more pugnacious.

"What garred ye ficht a big laddie like that for," said the mother, as she wiped the blood from his nose.

"And I'll fight him again," said the boy, "if he says Scotsmen wear kilts because their feet are too big to get into their trousers."

His Explanation.

James started his third helping of pudding with delight.

"Once upon a time, James," admonished his mother, "there was a little boy who ate too much pudding, and he burst!"

James considered. "There ain't such a thing as too much pudding," he decided.

"There must be," continued his mother, "else why did the little boy burst?"

James passed his plate for the fourth time, saying: "Not enough boy."

Politics at Home.

Little Millie's father and grandfather were Republicans; and, as election drew near, they spoke of their opponents with increasing warmth, never heeding Millie's attentive ears and wondering eyes. One night, however, as the little maid was preparing for bed, she whispered in a frightened voice: "Oh, mama, I don't dare to go up stairs. I'm afraid there's a Democrat under the bed."

What Figures Show.

Sammy never overexerted in the classroom. His mother was delighted when he came home one noon with the announcement, "I got 100 this morning."

"That's lovely, Sammy!" exclaimed his proud mother, and she kissed him tenderly. "What was it in?"

"Fifty in reading and fifty in 'rithmetic."

Why Jonah Came Up.

The regular teacher was absent from Sunday School one morning, and Mr. Eaton kindly offered to teach the class. He talked for a while, telling some Bible stories, and finally, looking toward a bright little boy, asked:

"Now, my little man, what does this fascinating story of Jonah and the whale teach us?"

"It teaches us," said the boy, whose father always reads aloud to him practical articles on practical people, "that you cannot keep a good man down."

Quick Butter-making.

Mr. Doty was motoring through the country in a backwoods district and stopped at a farmhouse for a drink, of water. While enjoying the drink, he chatted with the woman who stood nearby.

"I observe that there is a good deal of ague in this part of the country," said the man, "I should think it would be a great drawback. It must unfit a man for work entirely."

"Well, generly it do," replied the woman, "but, when my man, Joe, has a right hard fit of the shakes, we fasten the churn-dasher to him, and he brings the butter inside of fifteen minutes."

The Altogether.

A quick-witted Irish girl was being examined by the inspector.

"You were born in Ireland?"

"I was."

"What part?"

"Why, all of me, of course."

Complete Protection.

Tourist: "You have an unusually large acreage of corn under cultivation. Don't the crows annoy you a great deal?"

Farmer: "Oh, not to any extent."

Tourist: "That's peculiar, considering you have no scarecrows."

Farmer: "Oh, well, you see, I'm out here a good part of the time myself."

The Teacher Hit.

Sunday School Teacher: "What do you understand by suffering for righteousness' sake?"

Little Girl: "Please, miss, it means having to come to Sunday School."

Knew His Histcry.

"Why do you sign your name Norah?" asked a teacher of one of the Chinese boys in his class. "Don't you know that Norah is a girl's name?"

"Oh, no," was the reply. "Norah is the name of the famous American who built the ark."

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The school numbers among its pupils professional people, prominent speakers and readers, successful teachers and business people, and, in the Defective Speech Department, many that have been confirmed stammerers, stutters, and others who have had various forms of defective speech who are now speaking well and with a degree of fluency. One little girl in this department who at nine years of age had never spoken a word, is now speaking and reading.

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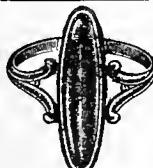
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